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The Living Church

VOL. XXXIV. MILWAUKEE, WIS.—NOVEMBER 11, 1905. No. 2

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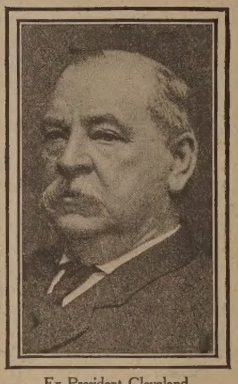

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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

To the Music Editor of The Living Church:

I have read with much interest the article in the issue of October 14th, on Choir Schools and the management of choirs. While I think that much of what the master of St. John's Cathedral school says is true, I certainly do take exception to some of the statements made by him.

It is of course quite evident that we cannot compete at the present day with the cathedral choirs of England, but I venture to say that outside of those particular choirs, the music in our Church in America is quite as good as that in England. Of course the cathedral school system is the ideal method of getting the best results, and I feel sure that in another ten or twenty years we shall see many such schools in our own cathedral towns. Meanwhile, where we are so unfortunate as not to have them, I think good results are, and can be obtained.

Dr. Voorhis says, "Hired boys have no particular love for the Church and the services; it is a matter of business with them."

I think that every choirmaster who has paid boys will agree with me that this is not altogether the case. We all know how hard it is for boys to give up their work when their voices change. How many do so willingly, or gladly?

I have among my twenty-two sopranos some who are not paid at all. Every sincere choirmaster will be something more to his boys than merely choir-trainer, and if he has choristers who simply sing for the money they receive, the fault will lie with himself. A choirmaster can exert a moral influence over his choristers equal to that of their rector. But he must be in the first place a sincere, devout Churchman. I trust that the choir school may come as soon as possible. While we are waiting we can accomplish much by copying, as far as possible, the methods of the best schools.

GEORGE B. RODGERS.
Trinity Choir, Princeton, N. J.

Dr. Voorhis gave, in the issue referred to, an admirable account of the unscientific condition of Church music in this country. What he said of hired choristers is particularly true in a city like New York.

In large cities there is apt to be more "professionalism" among choir boys than is found in smaller places. Until steps were taken to regulate and prevent the migration of boys from one choir to another, New York choirmasters suffered a great deal of annoyance by losing their choristers whenever they were offered higher salaries in other churches. There was at one time every temptation for boys to "sing for hire." There is now an understanding between the choirmasters of the more important cities, which practically checks the mercenary spirit. In choir schools there is of course no room for "professionalism." Boys attend such schools for religious and general education, and not for financial gain.

What our Princeton correspondent says of the need of devout, sincere Churchmen, to exert moral influence over choir boys, and to teach them to sing for something else besides money, is all true enough. But what is needed more than that is a general uplifting of the status of Church Music, making it of sufficient dignity and importance to command the serious consideration of men of liberal education who are too inclined to look upon it with contempt. We might ask how many graduates of the University of Princeton have within the past ten years followed the study of Church Music as a profession? Probably not a single one. We know from the printed reports of the colleges

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of Yale, Harvard, and Columbia, that ecclesiastical music is not pursued as a "legitimate" profession by the graduates of those institutions, although a general musical curriculum is provided for those who care to make it a part of the college course. Our most promising young men go into law, medicine, commercial and scientific occupations, because they have a profound respect for them, and they see a "future" in such callings. Dr. Voorhis, in his recent contribution to this column referred to Church music in the United States as "undeveloped" and "rudimentary." His statements were in the main correct, and they explain to a very great extent the aversion shown to the musical calling by the vast majority of college-bred men.

Little by little the profession of Church music is emerging from obscurity, and its prospects are far brighter than they have been hitherto. The founding and building of choir schools on a liberal basis will do much toward mitigating the feeling of disdain which many musicians, especially those of advanced training, have for the "boy choir," as it is popularly called.

With more dignified and scientific methods of choir management we shall see a corresponding improvement in the class of men who take up the study of Church music as a life profession.

The programme of the Oratorio Society of New York has been issued for the season of 1905-1906. Beethoven's Mass in D will be sung on the evening of Saturday, December 9th. Handel's "Messiah" will receive two renderings, one on the afternoon of Wednesday, December 27th, and the other on the evening of Thursday, December 28th. "Judas Maccabeus" is set for the evening of Tuesday, February 20th, and "Samson and Delilah," by Camille Saint-Saens, for the evening of Tuesday, April 3d.

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The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).
Chicago: 153 La Salle St. (Advertising headquarters).
New York: Room 1504, 31 Union Square W.
London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

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FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

HOW strenuous a matter is human life in the world, for the Christian, according to St. Paul's view of it in the Epistle read from our altars to-day.

Do we sufficiently realize the fact, that of all figures employed in the New Testament to describe that to which we are called in Christ Jesus, the military figure stands easily first? Whatever else the Christian may be—husbandman, toiler in the vineyard, athlete—always in the sight of God, as in the Word of God, he is and must be a soldier. Accordingly, in this Sunday's Epistle, we are bidden to "put on the whole armour of God," to take "the shield of faith, the helmet of salvation, the sword of the Spirit." It is throughout a picture of the soldier, making careful ready for the battle. And not a soldier handicapped by self-trust; for St. Paul is extremely careful to add to his description these words: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."

In a word, it is this: We are to contend, as though all depended upon our own valor; and we are to pray, as though all depended upon God's assisting grace.

Might not religion be made attractive to men, if, as in St. Paul's Epistles, a steady emphasis were thrown upon its military character?

Everywhere men are needed in our parishes. Is the effort to win them all that it should be? Is appeal made sufficiently to the heroic in man's nature? What a mistake, to try to win men with things to eat and with the bait of social pleasure; nothing said about the army of the Living God, and the enduring of "hardness as good soldiers of Jesus Christ."

Who can look out upon an army and not desire to be a soldier? It is true the world over, that military life appeals to the heroic in man's nature. This is a fact to be reckoned with; and the extent to which St. Paul seized this fact, and employed it to advantage, is a hint to every Christian evangelist. Let us have more of this in the present-day appeal of religion; and men will hearken, and will heed the summons of the Captain of their salvation.

Then, as to those already within the Church, the baptized; shall they be permitted to forget that when, in the waters of regeneration, they were signed with the sign of the cross, it was that they might continue "Christ's faithful soldiers unto their life's end"?

Shame upon the baptized man whose ear is not obediently attentive to the command of the Captain of his salvation. Shame upon the baptized man who lives merely the life of ease and self-indulgence. Shame upon the baptized man who puts forth no heroic effort to subdue the ruinous inclinations of his carnal nature. Shame upon the baptized man who makes no sacrifice to advance the frontier-line of the kingdom of heaven in the world.

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." Only because St. Paul was true to this conception of life's responsibility, could he exclaim at the last: "I have fought a good fight, I have finished my course, I have kept the faith." All these are martial figures: the soldier in battle, "I have fought a good fight"; the soldier on the march, "I have finished my course"; the soldier on guard, "I have kept the faith."

B.

DO NOT make life hard to any.—*R. W. Emerson.*

AD CLERUM.

"Sive manducatis, sive bibitis, omnia in gloriam Dei facite. Ille ad gloriam Dei manducat, qui Dei beneficiorum memor, non tanquam securus omino manducat, sed ut qui inspectorem habet Deum."—*S. Basil, reg. brev.*

"Cum anima ab esu, et potu nimis fuerit liberata, tunc se melius recognoscit; secuti enim in speculo sordido, non se talem homo aspicit, qualis est, ita et si esca, et crapula fuerit gravatus alterum se sentit quam est; tunc excitatur libido, accenditur via, inflammatur superbia. Quod si temperatum fuerit corpus, interposito jejunio cognitione sui recepta anima, intelligit qua devotione obsequi debeat Redemptori."—*S. Aug. in quaest. de utr. test.*

"Episcopus, aut Presbyter, aut Diaconus, qui ebrietatem indulget, vel desinat, vel deponatur."—*Canon. Apost.* 41.

THE RUSSIAN ORDINATION OF DR. IRVINE.

A SERIOUS blow to the friendly relations hitherto existing between the American Church and the Russo-American mission, was administered last week by Archbishop Tikhon in his ordination of a deposed American priest, Dr. Irvine, in defiance of ecumenical canons, of his own limited episcopal jurisdiction, of the official protest of our Presiding Bishop, and the unofficial protests of other Churchmen who learned of the Archbishop's intention before the deed had been accomplished—the Archbishop's special friend, the Bishop of Fond du Lac, among them. Particulars concerning the incident will be found on another page.

Before we comment on the incident itself, we must state clearly the position of both parties to it.

Archbishop Tikhon is a Russian Bishop, deputed by the Holy Synod of Russia to superintend Russian churches and Russian Orthodox Churchmen in North America. He possesses no other authority. His position toward American Churchmen is not analogous to that of an American foreign Missionary Bishop to natives in any land to which he may be commissioned, but rather to that of the Anglican Bishop in Jerusalem toward Greek Christians in Palestine. In both instances, the respective Bishops are commissioned solely to members of their own Churches, with no jurisdiction over members of the native Church. What Archbishop Tikhon may legally do with respect to American Churchmen, Bishop Blyth (of Jerusalem) may legally do with respect to Orthodox Churchmen in Palestine. Both these Bishops have heretofore distinguished themselves in their personal efforts to draw the Anglican and Oriental communions closer together. Archbishop Tikhon has now, for the first time, broken this precedent by invading the lawful jurisdiction of the American Church.

Dr. Irvine, who accepted the sacrilegious reordination at the hands of the Russian prelate, is a deposed priest of the American Church. Being charged with alleged unworthy practices, he was presented for trial in his Diocese of Central Pennsylvania; was found guilty, and deposed by his Bishop. Dr. Irvine then maintained that he was convicted as the result of a conspiracy between his Bishop and certain others. He sued these for libel and for conspiracy in the civil court, and was beaten. He appealed to the Supreme Court of Pennsylvania and was beaten again. He appealed to the House of Bishops and they declined to re-open the case, holding that his redress was to proceed in the ecclesiastical court against his Bishop, on the charges formulated by him. He formulated those charges against the Bishop, and a canonical Board of Inquiry reported that sufficient grounds did not appear to warrant presentation of the Bishop for trial. He appealed to the diocesan convention, and that convention unanimously sustained the Bishop's position. Finally, in his behalf, new charges against the Bishop were made last winter and a new Board of Inquiry was summoned to hear them; but before it had assembled, the parties signatory to the presentment had withdrawn their names, maintaining that they had been obtained by direct misrepresentation. Thus, in one way and another, the Irvine case has been heard in six different tribunals, not one of which found a verdict in his favor.

The essential fact is that Dr. Irvine was subject solely to the jurisdiction of the American Church, and that from no conceivable point of view could the Russian Archbishop lawfully intervene. Whether justice was done to Irvine or not, whether Irvine was in fact of criminous or of blameless life, whether the Bishop of Central Pennsylvania was wise or unwise, a conspirator or not a conspirator, no more concerns the Russian mission in this country, than it concerns the Sultan of Turkey.

Four several questions are involved in this transaction; and we shall examine them separately, though of necessity, briefly.

First is the question of the personality of the deposed priest. He cannot possibly have established his innocence before the Russian authorities, simply because such innocence cannot be established on *ex parte* testimony; notwithstanding which, the Russian Archbishop has "advanced" him to the "priesthood," or pretended to do so. Even if the Bishop of Central Pennsylvania has erred in any particular it would not follow that Dr. Irvine was innocent.

Second is the question of the jurisdiction of the Russian Bishop. He has absolutely nothing to do with Americans—Bishops, priests, or laymen. If the American canonical procedure is imperfect, or if the Irvine trial was defective, it does not follow that a Russian prelate is possessed of appellate jurisdiction to reverse the finding of an American ecclesiastical court, nor to reordain a priest whom an American Bishop has degraded. Archbishop Tikhon's claim to do so is as insolent as it is absurd. He is not a papal legate. The American Church is not subject to the Holy Synod of Russia. Dr. Tikhon has been received with brotherly courtesy by the Bishops of the American Church, and he has replied by an act of aggression that is unparalleled in ecclesiastical history, even in the days of the haughtiest Roman claims over other Churches. Americans will look to the Holy Synod of Russia to disavow this act of their representative in America, and to recall him home. A Bishop of one communion, residing within the jurisdiction of another, has, of necessity, a diplomatic character, similar to that of a state ambassador. Archbishop Tikhon's ecclesiastical position in America is analogous to the civic position which the Russian ambassador would maintain if he should release from punishment an American citizen, convicted by an American court. Americans who would not stand aggression from a British king, though they constituted American colonies, will not tolerate ecclesiastical aggression from a Russian prelate who has absolutely no jurisdiction over them. The ground upon which Americans expect Archbishop Tikhon to be recalled is the same, though greater in degree, upon which the American government once asked the recall of a British and once of a Spanish minister to this country, who had interfered, though unofficially, in our domestic affairs. Archbishop Tikhon has joined the company of Lord Sackville-West and of Señor de Lome. His diplomatic usefulness in this country is at an end.

Third is the question of comity between the two Churches. Dr. Tikhon's action is not only an invasion of jurisdiction, but also of that comity. We may cite what would be an analogous case. Father Gapon, the Russian priest who led a band of peasants to their "Little Father" bearing petitions for their relief, was, it is understood, degraded from the priesthood by his ecclesiastical superiors, if not, indeed, punished in his person. [We are not in position to verify the report. If false, the case may be considered hypothetical.] Many Americans believe Father Gapon to be a patriot and unjustly condemned. Shall we therefore send an American Bishop to St. Petersburg, commissioning him openly and with elaborate ceremonies to "ordain" Father Gapon to the priesthood? And that in defiance of the protests of the Russian authorities? Will Archbishop Tikhon kindly say what would be done in Russia to such a foreign Bishop? But the cases are precisely analogous. Archbishop Tikhon is guilty of a gross breach of comity—even of an insult—to this American Church. And for this, also, American Churchmen demand his recall.

The fourth consideration is even more serious. In the letter of Fr. Hotovitsky, the action is justified on the ground that Irvine "has been deposed for several years from the ministry of his own communion." The very fact that the utmost care is taken not to make this act appear in the guise of a condemnation of Anglican orders only makes the case worse. Is not a deposed priest still a priest? Is not the character conferred in Holy Order indelible? Our own theologians teach this in no uncertain terms, and we had supposed it to be a commonplace of Catholic theology, Eastern quite as truly as Western. Thus Hall says:

"A special *character* distinguishes each Order of the Ministry. It is indelible, so that the Sacrament cannot be iterated even after deposition. Thus a Priest is such forever, here and hereafter, even if deprived of the right to exercise his ministry, and in spite of subsequent heresy and schism. Grueber, 125-128; Percival, 154; Schouppe, xvi. 88-90."—*Doctrine of the Church*, p. 126.

And thus Percival:

"Holy Order confers CHARACTER, and therefore, though a man once having received Holy Orders may be DEPOSED or DEGRADED yet he remains still in the same order and seized of the same spiritual powers, although the right of execution has been taken from him. 476. *Deposed Priest can absolve.*—All faculties are restored *in articulo mortis*, so that a deposed Priest can validly give absolution to a dying person."—*Digest of Theology*, p. 154.

Says the (Roman) *Catholic Dictionary and Encyclopaedia*, agreeing wholly with these Anglican authorities:

"It has always been accounted sacrilege to reiterate the three sacraments of Baptism, Confirmation, and Order."

If a priest can be made not a priest, can a baptized person also be made unbaptized? Can sacramental "character" be washed away? Will Russians maintain that priesthood is simply an office, to be filled and then abandoned? Does a priest ever become again a layman?

The very fact that the Russians claim that no judgment of Anglican Orders is intended by this so-called ordination convicts them of sacrilege. Can they hold that they have not reordained one who was already a priest?

Last of all it is not difficult to cite ecumenical canons bearing on the matter, which have been defiantly broken by this action of the Russian Bishop. Some of these are the following:

Canon xvi. of the First Council of Nice:

"Neither presbyters, nor deacons, nor any others enrolled among the clergy, who, not having the fear of God before their eyes, nor regarding the ecclesiastical Canon, shall recklessly remove from their own Church, ought by any means to be received by another Church; but every constraint should be applied to restore them to their own parishes; and, if they will not go, they must be excommunicated. And if anyone shall dare surreptitiously to carry off and in his own Church ordain a man belonging to another, without the consent of his own proper Bishop, from whom although he was enrolled in the clergy list he has seceded, let the ordination be void."

Also Canon xlviii. of the African Code:

"But we suggest that we decree what was set forth by the wisdom of the plenary synod at Capua, that no rebaptizings nor reordinations should take place, and that Bishops should not be translated."

Also Canon lxviii. of the Apostolical Canons:

"If any Bishop, presbyter, or deacon, shall receive from anyone a second ordination, let both the ordained and the ordainer be deposed; unless indeed it be proved that he had his ordination from heretics; for those who have been baptized or ordained by such persons cannot be either of the faithful or of the clergy."

Also Canons xx. and xxi. of Chalcedon:

"And if, after this decree, any Bishop shall receive a clergyman belonging to another Bishop, it is decreed that both the received and the receiver shall be excommunicated until such time as the clergyman who has removed shall have returned to his own Church."—*Canon xx., Chalcedon.*

"Clergymen and laymen bringing charges against Bishops or clergymen are not to be received loosely and without examination, as accusers, but their own character shall first be investigated."—*Canon xxi., Chalcedon.*

The intrusion is a very grievous one. Until it is disclaimed by the Russian ecclesiastical authorities, it necessarily terminates the friendship that had sprung up between the two Churches. Recipients of the courtesies of the American Church at Portsmouth only a few weeks earlier, Russian authorities now return the courtesy by a direct affront. Russo-American ecclesiastical relations have taken the same unfriendly attitude that characterizes Roman-American relations. Again the sundered Catholic communions must go their several ways apart from each other; again has man intervened to nullify the eucharistic prayer of our Lord that they all may be one.

To the Holy Synod of Russia we appeal to disavow the action of their representative in America, and to recall him to his native shores. We charge him with violating each one of the canons, ecumenical and apostolical, quoted above. We charge him with a distinct act of schism. We charge him with pretending to re-judge an American priest and to reverse the decision of an American ecclesiastical court. The penalty of the offense is stated in the apostolical canon cited: "let both the ordained and the ordainer be deposed." And also in the canon (xx.) of Chalcedon: "It is decreed that both the received and the receiver shall be excommunicated."

Let the Russian Church now show whether or not she is true to the acts of the ecumenical councils.

ONE CONSIDERATION more and we shall have finished. What is the present status of Ingram N. W. Irvine?

Precisely what it was before. He is a deposed priest of the American Church. No pronouncing of the sacred words of an ordinal, no laying on of hands, can make him more of a priest than he was before; and no intrusion of a foreign Bishop without jurisdiction can release him from the "binding" which his canonical Bishop has decreed upon him. He will exercise the functions of the priesthood at his great spiritual peril. His acts will, indeed, be valid—except to himself.

What motive can have led the Russian Bishop to this action we cannot surmise. We should suppose that Russians would not, in this their hour of national trial, lightly throw away the sympathy and friendship of the American people. They have repeatedly acted upon the assumption of the reality of the American priesthood; they cannot believe that reality has been lost within the past few weeks. But their new "priest" can hardly be of practical service to them, unless, indeed, he be sent out to gather congregations of other proselytes.

The whole transaction would seem to us to be incredible, were it not, in fact, true.

THAT a Church college should be involved in a case of possible homicide among its students is very sad. One thing is certain, and that is that there must be the fullest investigation possible, with every assistance rendered the authorities in its pursuit. We believe the president and others of the executive force of the college will leave no stone unturned in ferreting out the truth, both for the sake of justice and for the sake of the college. Whatever may be the facts, and we trust they may be established beyond doubt at an early day, it is beyond question that there must be the most diligent assistance rendered the authorities, and that if homicide has been committed, the culprits must be punished to the fullest extent of the law.

The temper of the American people toward college students has been tried past the point of endurance. For lesser offenses, which have been especially notorious this year, it may be necessary to restore some good old-fashioned corporal punishment. Students who do not conduct themselves as men, need not expect to be treated as men. For heinous offenses, prison cells and the gallows are quite as appropriate for criminals in a college as for criminals elsewhere. This country will tolerate no privileged class.

AN employer of labor, walking through his factory, observed two new girls in their latter 'teens at work upon a new machine of simple requirements. They were very coarsely clothed and the pinch of poverty was distinctly shown upon their faces.

"How much are we paying those girls?" he asked the foreman.

"Three-fifty and four dollars," was the reply.

"They can't live honorable lives on that," continued the proprietor.

"Of course not," replied the foreman, "but that is what they pay in other places, and we can get plenty of them for that price."

Nothing so cheap, in a modern factory, as a girl. Nothing that requires less thought, less attention. The machine has all the care and the expense it may require; but the girl that runs it can easily be replaced. Why bother about her?

But another question comes in, at this point. Why are the girls earning $3.50 and $4.00 a week in factories, when they can easily obtain at least an equal amount and, in addition, board and lodging, in domestic service? In the higher paid calling the demand exceeds the supply; in the lower, the supply exceeds the demand.

Here, then, seems to be the solution of this problem growing out of the cheapness of the factory girl. Let our social settlement workers, and other sociologists, seek to divert her from the place where the labor market is glutted, to that where there is demand. The problem will be solved, the girl saved—if she wills to be saved.

There is, ordinarily, no necessity in this land for a grown girl to be working for three-fifty or four dollars a week, without board and home.

SINCE our way is troublesome and obscure, He commands us to mark His footsteps, tread where His feet have stood, and not only invites us forward by the argument of His example, but He hath trodden down much of the difficulty, and made the way easier and fit for our feet.—*Jeremy Taylor.*

[For ANSWERS TO CORRESPONDENTS, see page 41.]

CHARGE OF THE BISHOP OF LONDON

Many Questions Treated Therein

GIVES DIRECTIONS CONCERNINC CELEBRATIONS OF HOLY EUCHARIST

Burial of Sir Henry Irving

OTHER ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau
London, October 24, 1905

London, Oct. 24, 1905.

THE Bishop of London, in connection with his Primary Visitation, on Thursday last, delivered his charge to the clergy and church wardens of the Diocese, assembled at St. Paul's under the dome.

His lordship began by saying that he counted it a happy thing that his primary visitation of the Diocese should not have taken place until the beginning of his fifth year as Bishop. During the past four years he has had time to make a visitation of a less formal character, and has visited 500 parishes of the Diocese, preaching in each of the churches. The Bishop then proceeded to speak on a variety of subjects raised by the visitation questions which some little time ago he addressed to his clergy. When he expressed the desire to know from every candidate for deacon's orders in what parish he wished to serve, it was not in order that he might be sent to "any particular school of thought in the Church," but that he might go to no one "who would damp his young enthusiasm, break his spirit, or what would be equally bad, leave his faults unchecked and fail to give him that elder brother's sympathy, advice, and warning which every man who gives a title to a deacon is expected by Christ to give." With regard to the schools, if undenominational religion is to be supported by the State, then also denominational; and, if for once the Church speaks on this point with one clear, individual voice, such a claim is one "that must be heard in a nation which, in the long run, always desires to do the thing that is just." As to Sunday Schools, he could imagine no more delightful hour in the week for a faithful parish priest than he would spend with his Sunday School teachers, having prepared himself carefully a lesson to teach them, and through them the children whom they teach; and in this "blessed work" they may well look for help from the Primate's new scheme of trained women teachers of theology. In this connection, too, though he did not wish the "new system" for many reasons to drive Sunday Schools out of the field, he should like to recognize the excellent work done in many parishes by the afternoon "Catechisms," which he believed are giving, at any rate the more intelligent children, "a real grip on the principles of the Faith which we have sometimes sadly failed to convey in the Sunday School."

Coming then to the questions he had felt it his duty to ask concerning the Blessed Sacrament of the Altar, he said that after reading many pages of printed evidence about the Diocese, he was bound to ask for "our common credit"—"Do we do these things? Do we interpolate the canon of the Roman Mass? Do we give way to our young people unhealthy manuals of devotion?" Or, on the other hand, "Are others of us brought up to a simpler ritual, so irreverent and careless that we mutilate the sacred Liturgy, treat with scant reverence the sacred elements themselves, and break half the rubrics in the Prayer Book with a light heart?" And in consequence of the answers, it was with a great feeling of relief and thankfulness that he could turn to this part of his visitation inquiry. Now, the accusation of which so much has been made in regard to the interpolation of the Roman Liturgy, "springs from a custom I find current in some churches, of the priest using in his private devotions prayers out of the ancient Liturgies, and especially the Sarum Liturgy." There is, however, the Bishop thought, a threefold danger, viz., in part, that the service should be "unduly lengthened," or the public prayers "hurriedly said," and that a habit of "mumbling something inaudible" should take the place of that "clear and distinct voice" which it is directed that the whole English Liturgy should be said. His lordship then proceeded to give the following directions:

"(1) The whole of the Prayer Book service must be said in full at every celebration, omitting only the Long Exhortations, the first of which might however well be read before the great festivals, and the others occasionally.

(2) Nothing whatver must be added unsanctioned by the ordinary, except hymns or what are practically hymns, such as, for instance, the *Agnus Dei*, allowed by the Lincoln Judgment, and the *Benedictus*.

"(3) The Book of Common Prayer, as handsome and costly as may be found possible, should be the altar book of the church. [If for convenience sake any private prayers are bound up with it, they must be clearly distinguishable from the public prayers.]

"(4) The private prayers of the priest must be really private, and not said in such a way as to suggest that the priest is saying another service into and alongside of the English Rite, which is clearly incompatible with genuine loyalty to the Prayer Book service.

"(5) The Prayer Book service must be said throughout in an audible voice.

"(6) No altar-cards containing fragments of prayers not in our Liturgy should stand upon the altar; there should not only be in every church inner loyalty to the Church of England service, but clear and obvious loyalty for all the world to see."

The Bishop then spoke very shortly on the other matters referred to in his Visitation questions. There can be no change "at present" about Incense; the "compromise established" by his predecessor, Dr. Creighton, will go on. Reservation, too, must be governed by the same conditions by which it has been governed up to now. As touching Eucharistic services "without communicants," the principle that there should be at least a few to communicate with the officiating priest is "a sound and Catholic principle." With regard to fasts and festivals, the summary to the answers to the Bishop's inquiries stands as follows: "Those who keep festivals not in the Prayer Book, 63; those who fail to give notice of fasts and festivals marked in the Prayer Book for notice to be given, 55." Is it unreasonable, asks the Bishop, to ask those 118 incumbents out of the 600 in the Diocese "to act in concert with the other 500?"

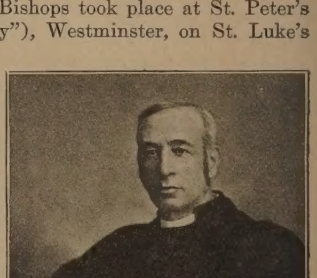
It is a grief to the Bishop to find that 130 churches in the Diocese are locked except at service time. Many have said in their replies that the reverse has been tried and found impossible. The Bishop should like all to try once again if an open church is not possible in their own parishes.

Coming then to the question of marriage, the Bishop finds that nearly every case of "marriage" within the prohibited degrees takes place in consequence of the violation of the intention of the law that every couple should be married in the district in which one, at least, is known. It is obvious that the confinement of the marriage to that area "minimizes the danger of marriage within the prohibited degrees." As a Diocese, then, they should now resolve to make that their custom, their rule. When the Bishop turned from this matter to what ought to follow marriage, the purity and happiness of home life, it was impossible for him to describe "with what dismay I view the diminution of the birth rate, not only in England, but in the Colonies, and the proved cause to have been, and still to be, the limitation of the birth rate by artificial means." Continuing, he used these forcible words:

"Now it is to stem this gigantic evil that I summon the forces of the Church to-day; the Roman Church—all honor to it—has never wavered in condemning such prevention of conception as a sin, and it would ill become the Church of England to condemn less clearly a practice which, if continued, must eat away the heart and drain away the life-blood of our country."

It is, he said in concluding his Charge, "all part of this miserable gospel of comfort which is the curse of the present day."

The consecration of four Bishops took place at St. Peter's Collegiate Church (the "Abbey"), Westminster, on St. Luke's day. They were the following: Dr. Chase, as Bishop of Ely; the Rev. Charles Hope Gill, as Bishop of Travancore and Cochin; Dr. Joscelyne, as Coadjutor Bishop of Jamaica; and Canon Welbore MacCarthy, as Bishop Suffragan of Grantham, in the Diocese of Lincoln. The Archbishop of Canterbury was the consecrator, and was assisted by, among other prelates, the Archbishop of the West Indies. The sermon was preached by the master of Trinity College, Cambridge, Dr. Butler.



RT. REV. F. H. CHASE, D.D., BISHOP OF ELY.

The Primate has become a patron of the International Society of the Apocrypha. He writes to the warden, the Rev. Herbert Pentin:

"I have no hesitation in saying that I think it desirable that a systematic effort should be made to extend the knowledge of the people generally about the Apocrypha, and to encourage its more careful study. Under such wise guidance as that of your president, the Bishop of Winchester, I am confident that very real and useful work may be done in that direction."

Without wishing to be understood as implying approval of the hideous, as well as unscriptural and uncatholic practice of cremation, I will just briefly note some features of the funeral of Sir Henry Irving, the actor, at the "Abbey" last Friday. The coffin, which was placed on a bier under the lantern, was covered with a pall, and had six corpse tapers set round it. The Dean of Westminster was vested in one of the old Jacobean copes belonging to his Collegiate church, and before him and his colleagues of the chapter, as they passed up

the nave, and through the choir into the presbytery, was borne the Abyssinian cross which was presented to the "Abbey" by King Menelik at the coronation of His Majesty the King. The music comprised as many as five funeral marches—viz., those of Chopin, Purcell (for trumpets and trombones and written for the funeral of Queen Mary II.), Schubert's *"Marche Solennelle,"* the Funeral March from *Coriolanus* (especially composed by Sir A. Mackenzie for Sir Henry Irving), and the "Dead March" in *Saul*. There were two anthems—Tennyson's "Crossing the Bar," to Sir F. Bridge's music, and Sullivan's "Weep ye not for the Dead." The hymns were the following: Dr. Newman's "Praise to the Holiest in the height," and Dr. Neale's translation, "Brief life is here our portion," to the tune of St. Alphege. The opening sentences of the Burial Service were sung, as usual, to Dr. Croft's music.

With reference to tapers set around the corpse during the service, it appears that, according to old English ceremonial, they varied in number from two to five; sometimes, though rarely, six. Mr. Cuthbert Atchley, in his learned and interesting essay on "English Ceremonial" in *Essays on Ceremonial*, says that the earliest use of six in England after 1559 was at the funeral of King James I., when six parish candlesticks were set around his corpse.

The rochet and chimere worn by Archbishop Benson have lately been entrusted to the keeping of the Dean and Chapter of Truro Cathedral, of which he was the founder.

The College of Vicars Choral, attached to Exeter Cathedral, celebrated its five hundredth anniversary last Wednesday week.

With reference to the vacant Aberdeen Bishopric, the Dean of Edinburgh, whose name was one of the two submitted to the electorate in that Diocese, now writes to the Dean of Aberdeen and Orkney that the form in which the vote was taken on October 4th, as reported in the newspaper, "happily" makes it unnecessary for him to withdraw his name: "It has been rejected. Should any doubt exist as to the rejection being final, I have to request you to inform those who did me the honor to support me that I so regard it." Whether the other candidate, Dr. Danson of Aberdeen, will now also with draw, is naturally a matter of some speculation among Scottish Churchmen.

The *Westminster Gazette* states that the growing art treasures of St. Albans's, Holborn, have just been enriched by a characteristic work of Hans Memling, the 15th century painter, "whose genius lent fleeting lustre to the failing fortunes of Bruges." It is a triptych representing the Adoration of the Magi, and flanked on the two wings by the Nativity and the Presentation of our Lord in the Temple. This is considered the best of Memling's pictures. The gift is a memorial to the late Miss Barbara Russell, who led a devoted life amongst the poor of this central London slum—or rather what was so formerly—during the early and stormy days of the first vicar of St. Alban's, the Rev. A. H. Mackonochie.

The Bishop of London has made a capital appointment to the vicarage of St. Mary Magdalene, Munster Square, vacant by the decease of the Rev. W. H. H. Jervois. The vicar-designate is the Rev. R. E. Girand, who has been for five years chaplain to the St. James' Diocesan Home at Fulham. He was formerly a fellow assistant curate of the late vicar of St. Mary Magdalene's at St. Matthew's, Westminster, where he, like Rev. Mr. Jervois, was greatly beloved by the poor. For some weeks the parishioners of the Munster Square church have cherished, it is stated, the hope of his appointment, and this desire is now fulfilled. This well-known Sarumite church will doubtles therefore remain loyal to the mediæval use of Sarum in respect to ceremonial—which is far more dignified and beautiful than that of the modern Roman rite.

A service in connection with the Nelson-Trafalgar Centenary was held at St. Paul's on Sunday afternoon, when every part of the Cathedral available for accommodating a congregation was occupied. Among the vast gathering were representatives of the King, the Prince of Wales, the city of London, and of the various embassies and legations. Among these were Captain Stockton, naval attaché to the United States embassy. There were also present several representatives of the Nelson family. The service was that of Evensong with special psalms, lessons, and anthem. The anthem was "Strike your timbrels, Hebrew maidens" (Schubert), and before the sermon the hymn "O God, our help in ages past," was sung. The sermon was preached by the Bishop of Stepney. At the conclusion of the sermon, the hymn "Eternal Father, strong to save," was sung.

A still more unique service, though one not officially in connection with the great centenary which the whole Empire has been celebrating, was that which was held for British seafarers at St. Paul's last evening. The psalms, lessons, and hymns that had been chosen for the service were just the ones which would naturally appeal most strongly to seamen. The Bishop of Stepney, whose title is derived from the parish to which in ancient times, at least in theory, all sailor folk of London belonged, was again the preacher. The Bishop said he had seen many wonderful sights from that pulpit, but never one more splendid than that which spread before him while that multitude of sailors sang "Eternal Father, strong to save." "We may thank God and take courage from this sight," he said, "for there is yet some of the old, true stuff in the country that can fill St. Paul's as it is filled to-night, to the praise and glory of the Lord." The *Standard*, in its account of the service, says: "It was undoubtedly the greatest gathering of seamen ever held in a British church. The gathering was a sight to stir the heart of the most careless observer, and deeply to move one who had ever given thought to the true meaning for England of sea power, the true significance to our Empire of the dominion of the sea."

J. G. HALL.

THE PAN-ANGLICAN CONGRESS OF 1908.

THE Committee of the "Pan-Anglican Congress of 1908," has published a pamphlet through the S. P. C. K. (price 4*d.*), setting forth the principles, objects, and ideals of the proposed Congress. The pamphlet also contains answers from every Province in the Anglican Communion giving their views upon the problems which affect the deepest interests of the Church both in their own and outside it. These answers have now been commented upon in the pamphlet and are being returned to the 246 Diocesan and Missionary Bishops of the Anglican Communion in order that they may be rehandled in the light of the answers already received. For it is to be noted that the essential idea of the Congress is that it is to be preceded by four years' discussion.

The proposed Congress is to be held in London about a month before the Lambeth Conference and in connection with it. But the distinction between the two is evident. The public Congress is for the dreams and aspirations of all Churchmen whether clerical or lay; the Conference is for the Bishops as legislators behind closed doors. The Congress will pass no resolutions. The Committee are approaching all Bishops in order that the subject may be discussed at all Conferences of clergy and laity. They have also approached the Archbishops of Canterbury and York with the request that a Collect may be authorized for use on behalf of the Congress. There is a further subject, that of an United thank-offering in St. Paul's Cathedral on a day between the meeting of the Congress and of the Lambeth Conference. It is hoped that Churchmen will read the pamphlet in order to realize what the scheme is and how far-reaching may be the effects of such a Congress upon the Church after long and continuous consultation in all parts of the world.

ANSWERS TO CORRESPONDENTS.

A. B. C.—Most priests deem it wise to wear their vestments at burials conducted from a private house, though it is fair to say that there are respectable exceptions.

A. L. S.—The observance of All Souls' day on the day following All Saints' is perfectly justifiable. Every red letter day is entitled to the observance of a full octave, and such observance is common in connection with every feast. To devote a special name to one of these days within the octave has not only ancient precedent but is also subject to no sort of reasonable objection. The significance of the festival is unchanged, whether it be observed in one day or two or eight days, nor does it at all interfere with the full significance, if one phase of the festival is especially treated on the first day and another phase on the second. And even were this not so, the observance of feast days not provided in the kalendar is very common, as Harvest Home and Memorial day.

L. G. B.—(1) Hallowe'en sports are traced to the belief that the spirits of the departed revisit this earth on the eve of All Saints', and play pranks with those still on the earth.—(2) It is hardly within the province of the Church either to encourage or to repress those sports.—(3) Opinions differ as to whether a congregation should stand or remain seated during the anthem after the third collect of Evening Prayer. The anthem is the worship offered by the choir rather than by the congregation, and the latter are, for the moment, a negligible quantity.

A GREAT NECESSITY is a great opportunity. Nothing is really lost by a life of sacrifice; everything is lost by failure to obey God's call. The opportunities of generously serving Jesus Christ are few; perhaps not more than one in a lifetime. They come, they do not return. What we do upon a great occasion will probably depend upon what we already are; what we are will be the result of previous years of self-discipline under the grace of Christ, or of the absence of it.—*Henry Parry Liddon.*

STATUES FOR NEW YORK CATHEDRAL

English Saints for Chapel of the British Rite

TEMPORARY CHURCH OF ST. THOMAS' IS OPENED

The Living Church News Bureau
New York, November 6, 1905

THE committee on Fabric of the Cathedral of St. John the Divine has selected for the statues in the Chapel of St. Columba, which is the chapel of the British Rite, the following representatives of the successive stages of the history of Christianity in Great Britain:

On the exterior of the chapel are to be five figures. In the center, St. Columba, and below, St. George, St. Andrew, St. Patrick, and St. David, the national saints of England, Scotland, Ireland, and Wales.

On the pillars of the entrance to the chapel are to be twenty figures, each representing some important phase in the development of Anglican Christianity:

1. Alban, representing the ancient Celtic Church in Britain.
2. Augustine, nrst Archbishop of Canterbury, leader of the Roman mission to the English in Kent.
3. Aidan, leader of the Celtic mission to the English in Northumbria.
4. Theodore of Tarsus, seventh Archbishop of Canterbury, unifier and organizer of the national Church.
5. Venerable Bede, an example of monastic piety, and the father of English history.
6. King Alfred, the Christian law-giver.
7. Anselm, Archbishop of Canterbury, a great schoolman and defender of the independence of the Church.
8. Stephen Langton, Archbishop of Canterbury, leader of the barons who secured Magna Charta.
9. John Wycliffe, "the morning star of the Reformation."
10. William of Wykeham, the patron of learning.
11. Thomas Cranmer, primate of the Church of England during the early stages of the English Reformation.
12. Matthew Parker, Archbishop of Canterbury under Queen Elizabeth.
13. Richard Hooker, defender of the Church against Puritan attacks, and father of modern Anglican theology.
14. Jeremy Taylor, a divine of the Laudian school, noted for his eloquence.
15. Joseph Butler, the most influential of English apologists.
16. John Wesley, leader of the Evangelical Movement.
17. George Berkeley, Christian philosopher and friend of America.
18. Reginald Heber, representative of modern Anglican missions.
19. John Keble, priest, theologian, and poet, representing the Oxford Movement.
20. Frederick Denison Maurice, philosopher and prophet, representing "the broader theology" of the English Church.

The temporary building for St. Thomas' Church has been completed, and the first service was held in it on All Saints' day. At that time the seating arrangements were not complete and chairs had to be used, but last Sunday everything was in shape, and a large congregation was present at the first Sunday morning service in the new church.

It is agreed by all who have seen the temporary building that the architects and builders have accomplished a marvel. The church is not, it is true, a beautiful ecclesiastical structure, but it is equal in appearance to, and surpasses in appointments, many country churches. The building is a frame structure, the interior being stained the color of weathered oak, and there is a wide nave with a clerestory and two wide aisles. The clerestory windows are glazed with a white, translucent glass, and the whole interior, with the exception of the chancel, is flooded with light. The chancel is built within the walls of the burned chancel and is almost as large as was that. There are choir and clergy stalls, and a pipe organ of medium size with detached console.

This temporary church will seat fourteen hundred people, all on one floor. It has a larger capacity than had the old church, not counting the galleries of the latter. The walls of the temporary church now opened are just within the permanent walls of the church, so that the construction of the edifice may be carried on while the interior is being used for services. The main entrance is on Fifth Avenue, and there is a side entrance on Fifty-third street, as well as an entrance through the parish house on the latter street. The building is carpeted in red, has electric lights, and is heated with steam.

In laying the cornerstone of St. Cornelius' Chapel, as reported last week, Bishop Greer used the following language:

"I lay the corner-stone of an edifice to be here erected by the name of the Chapel of St. Cornelius the Centurion, to be devoted to the service of Almighty God, according to the doctrine, discipline, and worship of the Holy Catholic Church in the United States."

THE RUSSIAN ORDINATION OF DR. IRVINE.

AN incident unparalleled in the history of the American Church occurred in New York last Sunday. At the Russian Cathedral of St. Nicholas, Archbishop Tikhon ordained to the priesthood Dr. I N. W. Irvine, a deposed priest of the American Church.

Some time since, Dr. Irvine received Confirmation according to the Oriental rite, and on Saturday of last week he was ordained to the diaconate by the Russian Archbishop.

The Sunday function was carried on in spite of the vigorous protests of leading ecclesiastics of the American Church. Invitations to the function had been sent out in advance, and, in spite of the protests, the service was held. The Archbishop was assisted by Bishop Raphael of Brooklyn, by priests of the Cathedral, and by the Greek Archimandrite resident in New York. Dr. Irvine took the oath of allegiance, in which occurred the phrase "through the aid of the prayers of the Holy Mother and all saints." He was then led about the sanctuary, kissing the various ikons. He then received his ordination to the priesthood, and later, read in English the prayer for the President of the United States and for the Emperor of Russia. Introduced by Dean Hotovitsky, he delivered the sermon of the Mass. It was short, his plea being that he is ready to die if need be, if that sacrifice can bring Protestant, Anglican, Roman, and Greek communions nearer together.

The service was most elaborate and lasted two and one-half hours. Several clergy of the American Church were present in the gallery. Many young Russians prefer services in English, and Dr. Irvine's work will be among them. He says he will labor harder than heretofore for Christian unity.

Archbishop Tikhon said after the service that he had treated Dr. Irvine as a layman because under present canons he could not do otherwise. He added that the act in no way affects relations between the Anglican and Russian communions.

Prior to the ordination, Archbishop Tikhon had communicated his intention to the Presiding Bishop of the American Church in the following letter:

RUSSIAN ST. NICHOLAS' CATHEDRAL,
15 E. 97 St., New York.
October 19th, 1905.

To the Right Reverend Daniel S. Tuttle, D.D., LL.D.,
Bishop of Missouri, and Presiding Bishop
of the Protestant Episcopal Church.

RIGHT REVEREND AND DEAR BROTHER:

I beg to announce to you as the Presiding Bishop of the Protestant Episcopal Church, that the Rev. Ingram N. W. Irvine, D.D., formerly a priest in active service in the aforesaid Church, has, after careful study of the Doctrine, Discipline, and Worship of the Holy Orthodox Church, accepted the same and has applied for admission into membership and also for ordination.

To both of these requests we have given the most careful and solemn consideration.

Having received satisfactory testimonials concerning the Rev. Dr. Irvine, from leading members of the Protestant Episcopal Church, we have definitely concluded to accept him as a member of the Holy Orthodox Church and also to ordain him to her priesthood.

Your Right Reverence will be good enough as to bear in mind that we must absolutely waive all the matters in controversy between the Rev. Dr. Irvine and the Bishop of Central Pennsylvania—the Rt. Rev. Dr. Talbot. We cannot and must not let that controversy, either canonically or otherwise, influence us in the Holy Orthodox Church in doing what we know and believe is according to the love, mercy, and justice of our Blessed Lord and Saviour Jesus Christ. The Rev. Dr. Irvine has well-nigh thirty years served as a minister at God's Holy Altar and desires until death in this wise to obey the Voice of the Holy Spirit. We feel it, therefore, our duty as well as a pleasure to confer upon him the gifts and graces of the Holy Orthodox Church as she has received them from the Holy Ghost.

We need, Right Reverend Brother, but to recall to your most just and loving consideration that, not until January of this year (1905) the Protestant Episcopal Church has had an Appellate Court for the relief of her clergy. The Rev. Dr. Irvine, therefore, as your own Rt. Rev. Fathers in General Convention assembled declared in 1900, had no means whereby to appeal from the conduct and sentence of this Diocesan—Bishop Talbot. This fact alone is sufficient cause for solemn thought. But, again, when a canon providing for a Court of Appeals was adopted, unfortunately it was not made retroactive; and, therefore, the Rev. Dr. Irvine was absolutely deprived of every vestige of opportunity to have his case reviewed. We, therefore, beg of your Right Reverence to pardon us for not so much as considering, in any form, the action of the Bishop of Central Pennsylvania, inasmuch as the right of appeal is the privilege of every priest in God's Holy Church, and, that sad omission was for many years manifest in the judicial system of the Protestant Episcopal Church.

Our object in writing to your Right Reverence is that you might

kindly convey to the House of Bishops, when in Council assembled, that our action must not be interpreted as being either inimicable or unloving, for we are alone guided by the canons and usages of the Holy Orthodox Church, and we trust by that high sense of justice and charity which the Great Head of the One Holy Catholic Church has bestowed upon us, and which we know you will graciously allow to be our true motives.

We are, with great regard for you personally as the Presiding Bishop of the Protestant Episcopal Church—to whose College of Bishops we send greetings Most respectfully yours,

(Signed) TIKHON,
Archbishop of the Russian Orthodox Church in N. America.

To that letter the Presiding Bishop made the following reply:

"208 E. 15th St., New York City,
"November 3, 1905.

"To the Most Reverend Dr. Tikhon,
"Archbishop of the Russian Church in North America.

"MOST REVEREND AND DEAR BROTHER:—I have received your communication of October 19th, informing me that Your Grace has definitely concluded to accept as a member of the Holy Orthodox Church and to ordain to her priesthood Dr. Ingram N. W. Irvine, and also requesting me to convey to our House of Bishops when in Council assembled the desire of your Grace that your action may not be interpreted by them 'as being either inimicable or unloving.'

"I thank your Grace for your kindness in sending me a plain and direct notice of your intentions, and I shall take pains in acquainting the House of Bishops with your desire; and I am permitted to share with you a most earnest hope for the perpetuation of the amicable and loving relations which subsist between the Russian Church in America and our own Church.

"But may I not, also, be permitted to call your Grace's attention to canon v. of the Canons of the Council of Nicæa? It strikes me that when it is said therein that, 'persons who have been cast out by one Bishop are not to be readmitted by another,' the application may be as reasonably made to a clergyman deposed as to one excommunicated.

"The canon goes on to provide that 'inquiry should be made' in case the Bishop (excommunicating or deposing) may have been of 'ungracious disposition.'

"Your Grace has, as you aver in your communication, 'given the most careful and solemn consideration' to the requests of Dr. Irvine for membership in the Holy Orthodox Church and for reinstatement in the priesthood. But you also state that you 'must absolutely waive all matters in controversy between the Rev. Dr. Irvine and the Bishop of Central Pennsylvania.'

"In that event, it seems to me that your Grace has not taken such care that 'inquiry should be made' as the canon prescribes in such a serious matter as a reinstatement in the priesthood of one who, as matter of fact, now stands deposed by another Bishop in the Church of God.

"I feel obliged, moreover, to advert to the expression by your Grace of your intention to 'ordain' Dr. Irvine.

"It is my understanding that it is a Catholic principle that Holy Orders are indelible.

"If you carry out your intention, may I ask your Grace to consider the implication involved in such act of 'ordaining'? It seems to me it would be a public expression on your part of a repudiation of the validity of orders of our Church, and might be a serious interruption to the current of amity and harmony and unity now setting in between the two Churches.

"May I beg your Grace to believe that my desire is earnest and deep, as, I allow myself to think, is yours also, that mutual esteem and unfeigned love may continually pervade the feelings of our respective Churches towards each other. I am, your Grace,

"Your faithful brother,
"DANL. S. TUTTLE.
"Presiding Bishop of the Protestant Episcopal Church in the United States of America."

A letter addressed to THE LIVING CHURCH by the Dean of the Russian Cathedral further explains the action in terms as follows:

RUSSIAN ST. NICHOLAS' CATHEDRAL,
15 E. 97 St., New York.

To the Editor of The Living Church:

To prevent any misjudgment of the action of our Orthodox Church here in U. S. of America, connected with the ordination of Dr. Ingram Irvine, D.D., formerly priest of the P. Episcopal Church, I beg to enclose herewith copy of the letter sent to the Rt. Rev. Presiding Bishop by Archbishop Tikhon.

The ceremony will have place in the Russian Cathedral, 15 E. 97, New York, on the 5th of November, at 10 A. M.

Most sincerely, I assure you, that we all are far from any desire to hurt the feelings of our friends—Episcopalians—and that we greatly appreciate good relations between our two communions.

Yet, after examination, it was only just to accept the wish of Dr. Irvine to receive orders from the Russian Church, after he has been deposed for several years from the Ministry of his own Communion.

With greatest regards and excuses for poor English, I am, Dear Sir, Faithfully yours,

October 25, 1905. A. HOTOVITSKY.

On Saturday morning, the day before the ordination, Dr. Irvine served in the Russian Cathedral as deacon of the mass. The occasion was the observance of St. Mary's day in the Russian Church. After this service the Rev. Alexander Hotovitsky, archpriest of the Cathedral, and Dr. Irvine, were seen by the representative of THE LIVING CHURCH. The following conversation was had with the Russian archpriest:

"Is it true," he was asked, "that Dr. Irvine will be ordained on Sunday?"

"The service will be held," he answered, "and Dr. Irvine will be ordained to the priesthood."

"He has already been ordained to the priesthood. How is it that he is again to be ordained? Such re-ordination is considered by some to be sacrilegious. Will you please explain?"

"It is not in any sense sacrilegious. We have no desire in any way to rupture the friendship existing between the Orthodox communion and the American portion of the Anglican Church. But the question of the validity of Anglican Orders is still an open one in the Eastern Church. Were we to accept Dr. Irvine without re-ordaining him, we would do something absolutely without precedent in the Russian Church, and we would, in another sense, violate canons that have stood for centuries.

"We look at the matter in this way. Here is a man, a priest in another Church, who has been deposed unfairly, as we regard it. According to the canons of the Episcopal Church he is shut off from all possibility of sufficient appeal. We believe that serious hurt has been done Dr. Irvine, that he has been wrongfully treated, and we want to help him to what we believe him to be rightfully entitled. The Episcopal Church would not alter its canons to give this deposed man a proper appeal; just why should we change our rules regarding ordination to meet opinion in that Church?

"We do not presume to judge a man; we want to help him. He cannot end his life in the priesthood of his own Church, after a period of thirty years' faithful service in its ministry. We think it only just and right, inasmuch as we believe him to have been misjudged, to allow him to enter our ministry.

"This matter of Anglican Orders is, as I have said, quite an open question. Until something definite is learned concerning it, we cannot here presume to set a precedent. Were we to go ahead and accept Dr. Irvine, we would put ourselves in the place of schismatics, and would surely be so regarded by the Eastern Church.

"Some time ago we had correspondence with the Holy Synod in Russia regarding a suppositious case which was similar to this one. The answer of the Synod was that the question of the validity of Anglican Orders, and of course of Orders in the American branch of the Anglican Church, has not yet been decided, and may not be for years. It is now being considered by the Eastern patriarchs. Until some decision is reached, either one way or another, it is not for us here to go behind the laws of centuries.

"Dr. Irvine will be ordained to the priesthood. We cannot understand how the fact that we are entirely canonical can work harm for us with our friends in the Episcopal Church. If the fact that we stick to the rules our Church has set is to hurt us with our friends, we will be very sorry, but I cannot see that we can act differently."

Dr. Irvine had been an interested listener throughout Father Hotovitsky's statement, and at its close he consented to a brief interview. In answer to a question as to what led him to the Russian Church, he said:

"I applied about four months ago to Bishop Tikhon for Orders, in the conviction that within the Holy Orthodox Eastern Church there is more hope for the actual reunion of Christendom than in any other portion of the Catholic Church—and when I use the term Catholic I use it in its broad sense, as meaning any body of baptized Christians.

"The ancient ministry is acknowledged by all to be possessed by the Holy Orthodox Church, in line unbroken, down to the present day. I take this step absolutely by my own desire, without pressure or suggestion, and I am positive that my intention was not known in the Russian Church before my letter of application to Bishop Tikhon was received. Bishop Tikhon replied that he would consider the application, and after he had considered it, he wrote me that he saw nothing in the way of permitting me to accept Russian Orders.

"In the Holy Catholic Church I am going to do all in my power, in the most gentle and loving way, to try and bring around the unity of Christendom. As to my future work, I shall become the English priest of the Russian Cathedral of St. Nicholas, in general charge of the English service and English work. So far as I know, I am the first American to be ordained to the priesthood of the Russian Church on American soil."

Dr. Irvine was asked whether it were not strange that he was to be admitted to priests' orders, without first passing through the diaconate.

"I must decline to answer that question," he said, "but permit

me to add that the Russian Church regulations, as stated in the canons, have been fully complied with, and in the strictest sense."

"Taken in connection with the fact that you acted as deacon at celebration of the Mass this morning, does that mean that deacons' orders in the Episcopal Church are accepted in the Russian Church?"

"Again I must decline to answer," said Dr. Irvine, and he could not be induced to throw any light upon this point. Father Hotovitsky also refused to discuss the matter. As to his ordination in the Russian Church, Dr. Irvine said: "My ordination is fully to the priesthood. The service is not cut nor changed in any way, nor is it a hypothetical service."

It was learned subsequently that Dr. Irvine was ordained to the diaconate on Saturday.

Notwithstanding these explanations, it was commonly felt by American Churchmen that the act was an invasion of the jurisdiction of this Church. Among those who telegraphed vigorous protests was the Bishop of Fond du Lac, whose warm friendship for Archbishop Tikhon and the Russian Church is well known.

REGRETTED BY THE BISHOP OF FOND DU LAC.

In an interview with Bishop Grafton he said that he thought "we should courteously accept the disclaimer of Archbishop Tikhon that by the ordination of Dr. Irvine any intended discredit was placed on our orders. Until the Holy Synod and the Eastern Patriarchs formally recognize their validity, any individual Bishop, no matter what his private belief may be, can only receive one of our clergy by an ordination *sub conditione*. The Russian Orthodox Church, we believe, quite understands our position. We have no doubt whatever about our orders and are seeking no recognition of them from any external source. We know them to be valid with the same divine certainty as we know God Himself. He has decided on their validity, by the same degrees of saintliness, as the result of our sacraments, as are to be found in other portions of Catholic Christendom. It is for the sake of the East and for the better union of the Churches that we hope that in time a formal recognition may be had. What we regret in the case of Dr. Irvine is that the Russian Church should lower itself in the estimation of Americans by seemingly siding with this deposed priest and elevating to its priesthood a man of such infirm reputation. It is difficult to defend it, as showing a lack of comity and regrettable in the influence it will have in diminishing the cordial relations which have hitherto existed between the two communions."

CONDEMNED BY PROFESSOR HALL.

Asked for his judgment in the matter, the Rev. F. J. Hall, D.D., Professor at the Western Theological Seminary, Chicago, who was recently by invitation in attendance at the opening of the Servian Chapel in Chicago by Archbishop Tikhon, made the following statement:

"In view of the friendly attitude which the Archbishop has exhibited for some time past towards this Church, an attitude which many of us rejoiced over as likely to advance materially the cause of better mutual understanding between the two Churches, this event is astounding.

"The writer has had more than one friendly conference with the Archbishop, and is unable to believe that he is capable of duplicity or malice. He is compelled to regard this ordination as illustrating the difficulty which Russians seem to labor under in understanding us, and in realizing the intolerable aspect which certain actions must take on in American eyes. It seems well nigh incredible that any prelate of the Catholic Church should suppose that an intervention on his part between a deposed priest of another jurisdiction and the ecclesiastical authority to which he owes obedience could be regarded as otherwise than an unfriendly act.

"It might be alleged, perhaps, by one not versed in the Canon Law of the universal Church, that as certain defects in our canons deprived Mr. Irvine of an opportunity to have his cause heard in a court of appeal, the Archbishop was acting in the interests of justice. We do not deny the defect referred to, and grant freely that even such an unsavory reputation as has attended the career of Mr. Irvine ought not in equity to exclude him from the right of appeal to a higher court. But it needs to be pointed out that defects of discipline of this kind have never been treated by the Catholic Church as warranting interference on the part of foreign prelates. This is not, observe, the case of a superior intervening between inferiors. The American Church is an autonomous Catholic body. It owes no obedience to any foreign Church or prelate, but only to an ecumenical council duly assembled, and to the common Faith and Order of the universal Church.

"It should be noted that while many of us have rejoiced in the growing friendliness of Russian ecclesiastics, and have hoped and prayed that a mutual interchange of courtesies might in time—such things take much time—deepen into mutual understanding and result at last in inter-communion, we cannot consistently with Catholic

[*Continued on Page* 72.]

CONSECRATION OF THE REV. F. F. JOHNSON.

THE consecration of the Rev. Frederic Foote Johnson, as Assistant Bishop to the Missionary Bishop of South Dakota, took place at Trinity Church, Newtown, Conn. (the Rev. James H. George, rector), on Thursday, November 2nd. The Presiding Bishop officiated in person. The Epistle was read by the Bishop of Pennsylvania and the Gospel by the Bishop of Western Massachusetts. The sermon was delivered by Bishop Jaggar, from Exodus xxxiv. 29.

The preacher paid a glowing tribute to the character and work of Bishop Hare, and in his address to the candidate, spoke feelingly of the personal relations existing between them.

The testimonials were read by the Rev. Samuel Hart, D.D., Secretary of the House of Bishops, the Rev. John Binney, D.D., Dean of the Berkeley Divinity School, and the Rev. George T. Linsley, of Hartford. The Litany was said by the Rev. Joshua Kimber, who represented the Board of Missions.

The presenters were the Bishop of Connecticut, and the Bishop of Newark. The attending presbyters were the Rev. George H. Buck, of Derby, Archdeacon of New Haven, and the Rev. Charles J. Sniffen, of the Diocese of Western Massachusetts. The Presiding Bishop was assisted by the designated co-consecrators, the Bishops of Pennsylvania and Western Massachusetts. The other Bishops present, including Bishop Courtney, joining in the imposition of hands. In the Holy Communion, the Presiding Bishop was assisted by Bishops Brewster, Vinton, Lines, and Courtney. Only the Bishops, some among the clergy, and the relatives of the new Bishop, received the Holy Eucharist.

About one hundred of the clergy were in attendance; also, the students of the Berkeley Divinity School, in caps and gowns. Bishop Johnson, an alumnus of the institution, adds another to the large number of Berkeley men who have been raised to the episcopate. The Bishops, clergy, and visitors were entertained at luncheon by the people of the parish.

After the collation, a brief speech was made by the rector, who called upon the Bishop of the Diocese. The Bishop made a fitting response, calling, in turn, upon the speakers who followed. The Presiding Bishop, whose wife is a kinswoman of Bishop Johnson, was the next speaker. Bishop Courtney also spoke. The other Bishops had departed to catch a train. The youngest member of the House of Bishops was called upon, and responded in a most feeling way.

The Rev. Arthur Lawrence of Stockbridge, Mass., presented the new Bishop with a seal ring, on behalf of the clergy of Western Massachusetts. Bishop Johnson's labors, as General Missionary in that Diocese, though covering but a single year, have been such as to commend him to all. The Bishop, clergy, and people part with him with profound regret. The Bishop Assistant of South Dakota, and the rector of the parish were appointed to send greetings to the Bishop of South Dakota—whose enforced absence was deeply deplored.

The Presiding Bishop, having spoken of Bishop Johnson as the one hundredth among the living Bishops, this suggested to the Rev. Joshua Kimber a remarkable coincidence. It was indicated by Bishop Brewster. Bishop Hare the *one hundredth* in the American succession, so his Assistant is the *one hundredth* among those now alive.

The closing address was given, at the call of the Bishop, by the Rev. Dr. Seymour of Litchfield, the President of the Standing Committee, who voiced the general appreciation of the hospitality of rector and people. Newtown was selected for the consecration as being the native place of Bishop Johnson, his father a warden at the present time, the massive stone structure, such as is rarely found in our country towns, affording a most fitting place for the solemn office. Even "in his own country," he "is not without honor." Many God-speeds go with him to his distant field.

A feature of interest is the fact that during the early part of the service, the candidate occupied a chair which is preserved in the parish as a valued relic. It was brought from England by the Rev. John Beach, missionary prior to the Revolution, and the founder of the Church in Newtown.

The consecration was the first which has taken place in western Connecticut. Many of the people were present from other parishes, and clergy from beyond the Diocese.

A number of the clergy were in attendance from Western Massachusetts. Among the visiting clergy was the Rev. James Dobbin, D.D., of Faribault, Minn.

The autumn day was fair, befitting the glad occasion, a red-letter day for the venerable parish and for the Church in Connecticut; above all, and none can question, a red-letter day for the Church in South Dakota.

THE LAYMEN'S FORWARD MOVEMENT IN CHICAGO.

THE Laymen's Forward Movement received a fresh impetus at the dinner of the Church Club of Chicago given at the Auditorium Monday evening, October 30th.

Despite the inclement weather, about 500 representative laymen and clergymen assembled to greet and encourage the delegates of the Fifth Missionary Department. In the words of Judge Holdom, the toastmaster, the Church, the Bench, the Bar, Commerce and Finance, touched elbows at the festive board.

After a discussion of the things that go to replenish the inner man, the tables were removed and a feast of sparkling wit, poetic thought, and fervid oratory was offered and heartily enjoyed by all.

Mr. Clarence A. Lightner of Detroit pleaded for the Home Missions and paid a high tribute to the pioneer work of the old Northwest Territory. In witty sallies and eloquent language, the Rev. R. H. Fortesque Gairdner of Grand Rapids pictured the present needs in the missionary field and emphasized the necessity for loyalty. Judge Winslow of the Wisconsin Supreme Court, in a logical and forceful speech, struck the keynote of the layman's duty when he said among other things: "He should preach by his example, because the bad example of a good man was the worst bad example possible, while good example always led others to higher perfection. The layman should give freely. He strongly urged his hearers to be more generous than the man characterized by the colored preacher as being as stingy as Julius Cæsar. When asked for an explanation, he said that when the Pharisees showed a cent to the Master He asked whose subscription it was, and the Pharisees said it was the subscription of Julius Cæsar! The time has gone by when the missionary can go forth with staff and script and preach the Gospel. Goatskin clothing is not appropriate these days, and besides the climate, there are other reasons why missionaries must be clothed, while locusts and wild honey had ceased to be considered as a substantial diet even in uncivilized parts, and was not suited to sustain strenuous life. The layman should be found in the trenches and on picket duty; his calling should be that of a soldier, not a sutler.

The Rev. Arthur S. Lloyd, D.D., Secretary of the Board of Missions, pictured in glowing language the future of the movement, drawing his inspiration from the results obtained from this the first great meeting. Hon. Bluford Wilson, in poetic language replete with biblical references, pictured the ideal layman and his relations to the work of the Church. Mr. George C. Thomas of Philadelphia, Treasurer of the Board of Missions, arose amid deafening applause, and after reporting on the condition of the funds of the Board, the manner and safety of their investment, the harmony existing in the Board, the large attendance of the trustees, who travel long distances at their own personal expense, he said with emphasis: "We need money, but it is not money but men we want. We want coöperation, we want virility in the Church, not bags of wealth."

Bishop Leonard of Ohio, in a pleasing and convincing manner, pointed out the reasons why the Bishops and clergy had been unable in the past to lend more generous assistance to the mission movement. They had been, he said, "tilling their own gardens." These gardens were now bearing fruit and the gardeners were in a better position to lend aid to other gardeners.

Bishop Anderson, upon rising to speak, received an ovation. In plain and forcible language, he urged the formation of local mission boards auxiliary to and under the jurisdiction of the General Board; all money collected to be sent to the General Board, but none to be appropriated without the consent of the representatives of the Department. The adoption of such a coarse would restore the harmony woefully lacking during the past 40 years. It is impossible to carry on successful mission work with the headquarters a thousand or more miles from the field of operations. With all the force of his character he emphasized the necessity for a change in the present system, such as will result in home rule and representation. The guests departed with this thought uppermost and there was every evidence that the attitude of the Bishop of Chicago would be productive of great results.

It is probable that several of these addresses, from stenographic notes, will be published in full in next week's issue.

THE TUESDAY CONFERENCES.

Tuesday was the day of the public conferences. It began with Holy Communion and sermon by the Department Secretary, the Rev. Dr. Clark, at Trinity Church. Subsequently the spacious parish house of the church was completely filled with the men—women had not been invited—who were ready to take part in the all-day conferences. The president, Clarence A. Lightner of Detroit, was in the chair.

Mr. Frederic Cook Morehouse, editor of The Living Church, gave the first address, speaking on the subject of Missions and the Spiritual Life. He treated his subject in its relation first to the spiritual life of the giver, and second to that of the people among whom and for whom missions are founded. He showed that home missions, in a country that is already Christian, yet where the Church was not first on the ground, were to be justified solely on the ground that the Church has something necessary for the perfect growth of the spiritual life that others cannot give; and that something is found in the Holy Eucharist. With respect to foreign missions he observed that Oriental systems may indeed give moral teaching, but Christianity alone gives moral force.

The subject, The Business Man's View of Church Missions, was introduced in a thoughtful paper by Mr. Samuel Mather of Cleveland, discussed by Hon. W. C. Maybury of Detroit and Mr. E. P. Bailey of Chicago. The consideration was eminently practical. The speakers laid stress on the fact that current difficulties are not due primarily to lack of money. Mr. Bailey tersely said that he never had seen a parish interested in missions that was not a strong spiritual force at home. He believed the laity could best be reached through their own rectors, and thought the Bishops might profitably devote more attention to preaching of missionary matter at their visitations.

The Rev. Dr. Lloyd spoke in place of Captain A. T. Mahan, whose absence was regretted, and introduced the Rev. A. M. Sherman of Hankow, China, who spoke on work in that land.

The afternoon session opened with the singing of "From Greenland's Icy Mountains," after which Mr. Houghteling presented the report of the Nominating Committee, which was unanimously adopted. Mr. D. B. Lyman of Chicago was elected chairman and Mr. W. R. Sterling of Chicago, secretary of the governing board. All members of the governing board were reëlected, five for one year, five for two years, and five for three years, except that Dr. Bartholomew was elected for Southern Ohio, and membership for Indianapolis was laid over to await the Bishop's nomination. Mr. Lyman was called to the platform and introduced.

The regular program was then taken up and the chairman called upon Mr. George C. Thomas of Philadelphia, whose assigned topic was "The General Board of Missions." Mr. Thomas prefaced his remarks by referring to the statement of a speaker during the previous session, that the parochial wells were furnishing sufficient water for parochial purposes only. In the experience of Mr. Thomas these wells had been originally dug deeper than was necessary and were now supplying an abundance for parochial purposes and overflowing, and the more taken from them, the clearer and purer and more copious was the supply. Mr. Thomas has the faculty of expressing himself clearly and concisely.

Mr. Houghteling, in a brief discourse, showed that the amount of money sought for missionary work would, if apportioned to each member of the Church, amount to 84 cents per year, and if the total amount were apportioned to the male adult membership would amount to $4.20 per year. The average man spent annually some $12.00 for newspapers and $73.00 for cigars. He told of a preacher who was told after delivering a sermon to a fashionable congregation in a rich parish, that he had spoken to $150,000,000. When he looked at their missionary contribution he found they had given the munificent sum of $5.00. The way to obtain money is to reach a man's heart; not pull his leg. If the Churchman displayed the proper interest, his example would prove contagious, the hearts of rich men would be warmed, and their consciences awakened.

Hon. W. J. Stuart of Grand Rapids suggested a more thorough coöperation of laity and clergy in the work of missions. Mr. Field of Chicago, in a most eloquent and logical address, decried the lukewarm attitude of many Church people, both as to missions at home and abroad, but especially the latter. Many are even opposed to foreign missions. He regarded it as fortunate for the world that the apostles believed in foreign missions. The business principles of "you can't sell goods unless you know them," applies to the task of raising missionary funds. The leaders in the work should be familiar with their subject. After a glowing tribute to the Christian example of President Roosevelt, he concluded his very interesting address by referring to early missions among the aborigines in this country, when the cross was raised aloft, generations before the great statue of liberty was erected at Bedloes Island or of Freedom on the dome of the Capitol at Washington.

THE EVENING MASS MEETING.

A great mass meeting in Orchestra Hall on Tuesday evening marked the close of the Laymen's Forward Movement conference. It was a fitting close to a most successful conference. The hall was crowded to the limit of its capacity. The wealth, culture, and rank and file of Chicago were in evidence. Bishop Anderson presided and was greeted enthusiastically.

The Rev. Herman Page, after declaring that the Church of the future will be distinctively a missionary Church, said: "American civilization is strong just so far as the character of Jesus Christ comes into it. There is only one organization, the Church, that can bring in this element, and the first realization of the twentieth century is of this opportunity. If the Church is to give the world its great needs, we must, to employ a useful phrase, get together, stand behind the rectors and support the Bishops. I believe that Churchmen are going to get together, and that the result will find the Church becoming more and more missionary. The vision of the American Church is of one that serves, does things, and enters into the ideals of this republic. Not America for Americans only, but for all the peoples of the world."

In a scholarly address that held the audience spellbound, the Rev. Arthur M. Sherman pictured the past, present, and future of China. "Not until ten years ago," he said, "did China, like a great

beast that has been sleeping for centuries, begin to awake. When it was laid in the dust by its little island neighbor, it saw that Japan's power had been acquired by contact with the Western nations, and realized that it too must acquire this knowledge or lose its place. There resulted a war between the old and the new China, and the old China died. The result is that there are now taking place in that country changes that will startle the world. China is sitting at the feet of Japan and the western nations, and is learning in the new school. Religion and all must fall before the desire to learn. The nation's integrity has been insured by the recent treaty, and now it will go on until it is one of the greatest in the world. Shall it be a development," he asked in closing, "of the body without the soul? All Christianity cries 'No!' and there has already begun the mission work that of itself removes the danger of the yellow peril."

The REV. KONG YIN TET of Honolulu pictured the condition of his Chinese brethren who have adopted Christianity. He said that a Christian Chinese could be recognized on the streets of Honolulu by his happy, contented face. He pleaded eloquently for the repeal of the exclusion act. Mr. GEORGE C. THOMAS outlined the work of the General Board of Missions and thanked the various auxiliary bodies that aided in providing funds. Mr. JOHN W. WOOD of New York showed the necessity for carrying on the foreign missionary work and said that God's work must surely go on until the East was Christian. BISHOP WELLER, Coadjutor of Fond du Lac, in a stirring address on the nearness of Christ to us all in our daily life, pleaded for the personal service, love, and veneration of all for Christ, the Leader of the Christian army. BISHOP ANDERSON, after thanking all who had contributed to the great success of the Conference, and assuring all that the day had been the brightest, happiest, and most hopeful of his episcopate, bestowed his blessing on the assemblage.

NASHVILLE MISSIONARY CONFERENCE.

THE Third District Missionary Conference was held in Christ Church, Nashville, Tennessee, on November 1st to 3d inclusive. In attendance on the Conference were the Bishops of Virginia, West Virginia, Asheville, Kentucky, and Tennessee, Dr. Lloyd, the General Secretary of the Board of Missions, and about fifty other delegates, the dioceses represented being Virginia, Washington, North Carolina, East Carolina, Asheville (District), Kentucky, and Tennessee. Bisnop Gailor of Tennessee presided at the opening session at a service at which Bishop Peterkin of West Virginia read the prayers. On the general subject, The Church's Mission in the Twentieth Century, Dr. Lloyd, General Secretary, spoke on the sub-topic, "Within the United States"; and Rev. A. M. Sherman of Hankow, China, on the sub-topic, "In Lands Abroad." A large congregation was in attendance. On Thursday morning Bishop Gailor gave an early celebration and at the later session the Conference was organized by adopting a resolution that the Bishop of the Diocese where the Conferences are held, should be the permanent Chairman. Bishop Gailor thereupon acting as such, the Rev. Thomas D. Windiate of Memphis was elected Secretary.

On the general subject, The Adequate Support of the Church's Missions, BISHOP GIBSON of Virginia spoke on the sub-topic, "How to Develop a Spirit of Prayer for Missions." He emphasized the importance first of all of prayer in any religious undertaking, and cited the various methods of obtaining prayer. He deprecated the use of stereotyped postal cards and formal chain movements, and he cited the effort to reconcile the two extremes of the Keswick movement and sinless perfection with the relapses into sin, conflicting views championed by opposing denominations, and urged the attention to a growth in grace, prayer for one's own interest in missions and for individual conversions, and the cultivation of interest by consideration of romance and the heroic in missionaries; but urged most stress on our Lord's petition, "Thy Kingdom Come."

The Rev. C. R. STETSON of the Cathedral staff, Washington, told How to Get Missionary Information to the People, by urging the placing of facts before them, establishment of missionary libraries, use of question-box in Auxiliary meetings, in which each member draws a question and answers at next meeting; making missionary picture scrap-book, and Junior Clergy Missionary Society. Dr. R. H. MCKIM of Washington, President of the House of Deputies of the General Convention, spoke of the Strategic Importance of the large parish to the success of the apportionment plan, and suggested a better subject, the strategic importance of the plan to the large parish; and took the position that Christianity was essentially missionary.

The afternoon session was presided over by Dr. Wiggins, Vice-Chancellor of the University of the South, Sewanee, on the general subject, "What the Church is Doing in the Domestic Mission Field and What Further Should Be Done to Meet the Present Needs." BISHOP HORNER of Asheville suggested Co-ordination of Missions as substitute for topics, White People of Mountains and White People in General, deprecating such distinction. He estimated that there were three million people in the mountains of the South and most easily reached because missionaries to them were under no necessity to learn a foreign language and only two per cent. of mountain people were reached. The Rev. A. B. HUNTER of St. Augustine's School, Raleigh, N. C., spoke on Behalf of the Negro, and named Bishop Aycock of North Carolina as the greatest missionary governor because of his stimulation of education; and suggested the need of an effective system of advancement and discipline like the Anglo-Chinese Church in bringing colored adherents to the Church on account of the different African system of training by rules as distinguished from the Saxon system of reason. The VERY REV. J. CRAIK MORRIS, Dean of St. Mary's Cathedral, Memphis, spoke in behalf of the Indian, citing the fact that nearly half the Indians in Bishop Hare's jurisdiction were communicants of this Church, and suggested the ease with which interest could be excited on account of the romance in connection with Indian life.

BISHOP PETERKIN of West Virginia spoke specially of Hawaii and cited that the foreign population of the islands far exceeded that of natives.

Thursday night was given over to an informal reception to the delegates by the Church people of Nashville.

On Friday morning, Dr. LLOYD presiding, the general subject was taken up, "The Missionary Administration and What the Church in this Department can do to Further Its Plans." He told how the appropriations and apportionment are made and about the Laymen's Forward Movement, paying special tribute to the Rev. Dr. Clark of St. Paul's Church, Detroit, for his initiative. Resolutions were passed endorsing the movement. The REV. JOHN K. MASON, D.D., of Louisville, spoke of the Missionary Thank Offering and the necessity of the Bishops bringing it to the attention of the laymen; and the REV. JOHN S. GIBSON of Huntington, W. Va., told of methods of raising the apportionment.

Bishop Woodcock of Kentucky presided at the afternoon meeting, the general subject being "Missions Abroad," the Rev. A. M. Sherman speaking on China and Rev. William Court of Kobe, Japan, a Methodist missionary, on Japan; it was regretted that illness prevented him finishing his interesting address. The Rev. P. A. Rodriguez spoke on the period of reform in Mexico, in which he told from practical experience of the stirring times of the first introduction of missionaries other than Roman Catholics, the persecution of converts that followed, and the large interest of the people in the Gospel first received in their own tongue.

In matter of a Layman's Forward Movement and holding Conference for such in near future the following were appointed: Rev. C. R. Stetson, Dr. A. B. Logan, Dr. J. K. Mason, Rev. John S. Gibson, and Rev. I. W. Hughes.

The final session of the Conference was held at the Vendome Theatre, with a large attendance, the ministers of different denominations having been invited to seats on the stage. Bishop Woodcock spoke on Why the Church Must go Forward, Bishop Peterkin on Christ, Our Living Leader, and Bishop Gailor in a farewell address spoke on The Kingdom. The Conference was felt to be very successful in stimulating missionary interest. Music was furnished by the combined choirs of the city. The next meeting will be held in Asheville, North Carolina.

THEOLOGICAL AND EDUCATIONAL.

A TRUE STORY.

IT can hardly be said that Bill was religious; but he was by no means without interest in religion. He had been to many camp meetings and revivals. On Wednesday or Thursday, perhaps even at the end of the week, Bill could remember a sermon, and he liked to talk about what Brother L. had said last Sunday. Bill's early associations were Methodist, and he knew more about the Bible than most people credited him with knowing. Bill, however, was not a model citizen; he was inclined to be surly and he drank to excess. Underneath his crusty manner he was proud of his oldest son, who might be called "a model youth." The boy's habits were good, and his principles strict. He strove to follow the highest Example, and Bill had brains enough to see that his son was a far better man than himself.

Occasionally or semi-occasionally Bill attended service at the chapel of St. James the Less. It was a small chapel, and the congregation was smaller than the Methodist, but the lay reader was a man whom Bill liked. The lay reader read prayers and followed the prayers with a sermon manifestly read from a book. Prayers from a book were, at first, objectionable to Bill. However, he considered the lay reader a worthy man, and grew accustomed to the printed forms.

While out in the field, Bill urged on his son the desirability of preparing for holy orders, although Bill did not use that phrase.

"See here, Tom," he said, "you're a good boy, you don't drink, nor cuss, nor nothing bad. Why don't you go and be a 'Piscopal preacher? You've got to get an education if you want to be a Methodist, but them 'Piscopals don't need no education, they just read everything from a book. They don't have to study. You could do it all right."

Tom has not yet applied to the Standing Committee of his Diocese. So much has been said about the preparation and training of candidates that Bill's opinion may as well be given.

A SOLDIER-PRIEST LAID TO HIS REST.

Appreciation of the Late Rev. B. F. Miller, Rector of St. John's Church, Sodus, N. Y.

By the Rev. James S. Littell.

THE first severe frost of the season scattered the leaves over the ground, earth to earth again, while the still, deathless trees silently entered upon their work—their powerful work—of preparation for another summer's bloom and beauty. Our brother, too, had been called suddenly, and sharply, it would appear, from activity and achievement, to waiting and preparation. He had preached on the Sunday ten days before; he had recovered from the attack which brought him near the end; and without further warning, while at rest, heard the last call and gave up the battle.

Even while in pain, the unfulfilled duties of his priesthood rested upon his conscience. There was an appointment to administer Holy Baptism to four children; the day approached and the sacrament could not be given. So touched were the parents by his faithful anxiety on their behalf, that they brought their children to the Church while the body of the priest rested there, and a brother-priest invoked upon them the Saviour's gift of Regeneration and Eternal Life.

The burial office was said by the Bishop. Mr. Miller's body was robed in cassock, surplice, and the purple stole. Attending and assisting were Master and Royal Arch Masons, veterans of the Grand Army, and of the Union Veteran Legion, Rochester. The stores were closed. The papers called it the largest funeral Sodus has known. One of his Royal Arch Companions declared that Mr. Miller was the most popular man in the village. Among old soldiers present was the Rev. R. R. McG. Converse, D.D., rector of St. Luke's, Rochester. Other clergy present were Mr. Miller's nearest neighbor, the Rev. Charles R. Allison, deacon, of Wolcott and Sodus Point; Archdeacon William L. Davis, the Rev. Richard C. Searing of Scottsville, and from Rochester, the Rev. Francis C. Woodard, the Rev. Andrew J. Graham, and the Rev. Edward P. Hart.

Next day, October 26th, interment was made at Holley. The funeral party was met by the Rev. W. H. G. Lewis of St. Paul's, Holley, and the Rev. John S. Littell of St. Luke's, Brockport. Holley was Mr. Miller's native place, and in its church are a credence in memory of his parents and a font in memory of his daughter. Mr. Lewis read prayers and hymns.

"Light Eternal, Jesu Blest,
Shine on them, and give them rest,"

has a refrain appealing to the best of hope that is in us, bringing us sensibly closer to the presence and power of the Saviour.

"O may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,"

brought back to mind the career of our brother in the Civil War, from private to Captain Co. A, 151st New York Volunteers—a record which he had engraven upon his family monument.

Another record made by our brother came to mind when these two lines were read. Last May a group of mostly younger men went to Mr. Miller as to one whose loyalty and obedience as a soldier and priest had been trained beyond the possibility of a breach. A powerful foe had appeared some three months before in the person of a priest strongly intrenched behind wealth, reputation, a multitude of friends; and a man endowed with great eloquence; claiming a special prophetic message from on high, with which he should reform the Church from its errors concerning the Incarnation and Resurrection of our Lord, and other so-called "non-essential" matters of Christian "opinion," and teach it a first lesson in science, criticism, and history. Mr. Miller had not failed to keep himself in touch with modern thought. Yet his sense of honor revolted from a man refusing to stand to his pledge, and reciting formulas in which he did not believe, for the sake of place or income or any other motive. Mr. Miller was chosen by younger men to sign their petition for an investigation; in order that if these allegations were true, the unfaithful priest, whatever his power and influence, might be discharged from the Church's service. Mr. Miller was chosen because in loyalty, in learning, and in human sympathy, he was still a young man at heart; he could be counted on to be still "faithful, true, and bold," regardless of the sixty-six years of his age, the 40 years now separating him from the war, and the long period since, with all his heart, he took his ordination vow. With the expected decision, with deep, sad earnestness and earnest sorrow, he wrote his name to the petition. It is a coincidence—and it adds to his honors at his grave-side—that his name first appeared in print as a signer of this petition on the day his body was lowered to the grave.

Only an incident or two in closing. We were passing along the line of sleeping-places expecting to find the new-made grave. The sign came in the form of the cross which Mr. Miller himself had erected—the one only cross visible in that rural cemetery. These people are the descendants of Puritans, poor church-goers, and still entirely out of touch with the glory, the clearness, and the comfort of our Catholic Faith and practice.

The grave was hallowed in words which the Rev. G. D. B. Miller of St. Louis (a brother) had adapted from the annotations left by the dead priest in his copy of the *Priest's Prayer Book*. The Masonic ceremony was conducted by six prominent Masons of Sodus, who had given the entire day to act as bearers and to perform this service for one whom they acknowledged in no common sense a dear brother; it spoke as usual of both Immortality of the Soul and of Resurrection of the Body; a welcome endorsement of the Church's Faith. The committal was read by the Rev. G. D. B. Miller.

PREPARATION OF CANDIDATES FOR HOLY ORDERS.

THE following correspondence is called out by the informal announcement of the Rev. F. J. Hall, D.D., Professor at the Western Theological Seminary and the distinguished author of several volumes of theology, that he is preparing certain manuals for the instruction of candidates for holy orders, in addition to that valuable series of "Theological Outlines" from his pen which is already in print:

The Rev. F. J. Hall, D.D.,
Chicago, Illinois.

Dear Brother:—The Bishops of the Sixth Missionary Department, assembled in the See House of the Bishop of Colorado, have heard with pleasure and interest that it is your purpose to publish a series of manuals to meet the necessities of Candidates for Holy Orders who have not the privilege of attending our Seminaries. We desire to express our gratitude that a scholar of your well known reputation in the Church should have this purpose in view. We trust that the Manuals will soon be published, and that we may find them useful in the instruction of our Candidates.

Faithfully yours,
The Bishops of the Sixth Missionary Department.
Denver, Colorado, October 21st, 1905.

To the Bishops of the Sixth Missionary Department:

Right Reverend Sirs:—It is with keen appreciation and profound gratitude that I have received the unusual honor you have conferred upon me by so courteously giving public encouragement to the design which I recently communicated to one of your number, while visiting with him in September.

While I should abuse your kindness, if I interpreted your letter as approving in detail beforehand the Manuals I wish to produce, I am encouraged by your action to believe that these Manuals will receive careful examination at your hands, and, if found suitable, will secure your influence in promoting their circulation.

I am convinced that I should grievously misinterpret your letter, if I should regard it as setting the seal of approval on the practice of preparing for the ministry without attending a Theological Seminary. You very thoughtfully speak of attending our Seminaries as a "privilege." In a properly ordered institution of sacred learning, advantages are to be had that cannot otherwise be enjoyed. The mutual contact of many minds, and the interchange of views there possible, serve to hinder the crystallization of one-sided and inadequate views; and the personal help of the lecturers supplies a factor in education which is practically indispensable. Moreover, possibilities of spiritual discipline and culture can be realized in a Seminary atmosphere which are wanting elsewhere. These are practical truisms.

Yet it happens that our Western Bishops are obliged at times to receive and encourage Candidates for Holy Orders who must prepare themselves without Seminary advantages, or not at all. And it may not be denied that some of our best clergy, including members of the Episcopate, have not enjoyed the privilege of a Seminary course. These non-Seminary Candidates ought to be supplied with suitable and inexpensive books—books which, on the one hand, will furnish them with clear, connected, and comprehensive outlines of the various departments of sacred learning; and which, on the other hand, will, by means of footnotes, references, and bibliographies, give sufficient guidance for more abundant reading and riper study. The mistake should be avoided of encouraging Candidates to be contented with mere snippets of sacred learning.

The Manuals I desire to produce grow out of outlines which I have dictated to my classes in the Western Theological Seminary, and which have been expanded in my lectures. I hope, therefore, and this is a vital part of my purpose, that they will prove to be suited for Seminary use, for the clergy generally, and for those of our laity who desire to become well informed on sacred topics. They

are intended to constitute Introductions and Guides for reading and study, in the departments which they will cover, for every class of serious readers and students.

If it is God's will, I shall first produce an Outline of Ecclesiastical Polity and Canon Law, with a chapter on preparation for the ministry in general. I expect to have the advantage of hints and criticisms from my friend and co-laborer, Dr. Frederick P. Davenport, whose knowledge of Canon Law is well known, and is excelled by no one in this Church.

Thanking you for your great kindness, I remain, with sincere respect,

Yours in Christ,
FRANCIS J. HALL.

Western Theological Seminary, All Saints' Day, 1905.

SOME ROOT PRINCIPLES OF CATHOLIC RITUAL IN THE AMERICAN CHURCH.—III.

BY THE LATE REV. HENRY R. PERCIVAL, D.D.

WE have thus far arrived at two root principles of what should be the general style and fashion of public worship in the American Church. By our first principle it should be similar in all points to the ancient worship of the Church of England, except where by her own subsequent action or by action of our General Convention this style of worship may have been abrogated or changed in any particular. Our second principle is a still more rudimentary one, viz.: that in determining any point of public worship the primary consideration is as to what is pleasing to Almighty God, and that we learn this from His express orders to His ancient people, from the revelation of the heavenly worship made to St. John at Patmos, and from the unbroken tradition of the Church of God in all the world (our own Church only excepted, where for three centuries, most unfortunately, the tradition has been broken).

To complete the treatment of our subject it will be necessary to examine what was the style and method of worship in England before the sixteenth century and how far this has been modified by subsequent enactment.

Now while it is true that there had been for many centuries an Anglican Church, composed of the two archiepiscopal provinces of Canterbury and York, it is an entire error to suppose that there was any uniformity throughout this Church in ceremonies and ritual. The Church of Sarum had indeed a great influence, even in the north; and in the reign of Queen Mary its office books and those of York seem to have alone been in demand; but in earlier times they were different words, different rites, different ceremonies in every Diocese; and often in the same Diocese there was no uniformity between the different parishes. All this is clearly stated in the beginning of the English Prayer Book. But these variations formed no distinctly Anglican rite or ritual, they built up no wall of demarkation between England and the rest of the Catholic West. In France and Germany the state of things was exactly the same; and when it is traced to its source it amounts to nothing more than this, that the Franco-Roman rites and ceremonies brought over by St. Augustine, were subjected to various changes in the different parts of the country; and thus in process of time it came about that there were different Breviaries, Missals, Rituales, etc., etc., for the different Dioceses, each, too, having ceremonies connected with it to suit its several peculiarities. There was, however, even then one unifying influence at work and that was Rome. Wherever her clergy went, as legates or what not, they carried with them the rites and ceremonies of the Holy City, and (as was natural) these were eagerly adopted, so that often while the words used were unknown at Rome, the Roman rites and ceremonies had been substituted for the varying English native, or (as was often the case) French growths.

From the foregoing very brief statement of the true state of the case it will be evident that for people to talk about "following" the English Rite and Ceremonial, is simply absurd. There never was any such thing to follow. There was a Sarum rite with its attendant ceremonies; and a Hereford rite; and a York rite, etc., etc.; but an English rite there never was, and therefore we can never follow it.

It may be asked, then, what are we to do? And we answer, the differences between the various Dioceses were for the most part of such a character as not to affect us to-day in any serious respect. It is not indeed our custom to make the sign of the Cross at the end of the Gospel, or at the beginning of *Magnificat*, and both of these were customary in England before the Reformation. But what possible odds can it make to anyone? And should any priest desire to practise this piece of ancient devotion (which was also common on the Continent) let him do so in the name of God.

While however we may well treat as of no importance one way or the other such minor matters, there are others with regard to which it would seem we should be careful. Under the guise of restoring the ancient, we must be careful not to be introducing the modern. Rome has changed many things since our break with her. In these we have no share nor part. Rome has added many things. In these additions we have no share. For any priest to introduce, on his own authority, rites and ceremonies which never were rites or ceremonies of the Church of England, is, in our judgment, an act of criminal presumption. By all means let us stand firm in defense of our Catholic heritage, but let us take heed how we appropriate other people's goods, especially when we have no certainty that their purity and value are not justly open to doubt. English Catholics we are, but Romans, never!

It would be *ad invidiam* were we to specify particular instances, but our readers will easily know the sort of things to which we refer from one example. The reservation of the Holy Sacrament for the Communion of the Sick always was the law and custom of the Church, but we have no reason to believe that the Service of "Benediction" in connection with Vespers or with the Holy Eucharist was ever heard of among us before the sixteenth century. We are not saying anything in disparagement of this particular rite; all that we declare is, and make the declaration with the greatest possible assurance, that such a service can claim no sanction from any law or custom of the Church of England, whether before or since the Reformation.

The *terminus ad quem* of the Catholic movement, so far as ritual and ceremonial are concerned, is to restore to our churches a Catholic ritual such as was familiar to our forefathers, not to introduce foreign and modern fashions which would be as unfamiliar to them as the services to which we had been accustomed before tractarianism began. Nor is it our place to import strange rites and usages from the East, on the ground that they are more primitive. The Church of England is not part of the East, but part of the West; her rites and ceremonies were always those of the West; and if we are to restore the old, and not import the new, we must look to the West and not to the East for our ritual adjuncts and for the details of ceremonial.

From all we have said, one more thing follows as an absolutely necessary corollary, we must invent nothing new. A new piece of ritual, invented by an Anglican in these days, besides being contrary to the whole spirit of the Anglican Church, would be sure to turn out a Falkenstein. For each act, for each change, for each introduction, we should have the authority of antiquity. We have—and no doubt it is a good thing, taking it all in all—no "Sacred Congregation of Rites," and each priest is left in all such matters, to a considerable extent, to his own devisings; but if he have not time to make any study of the matter himself, we advise him when in doubt to consult those who have devoted study to the subject.

And before closing, we venture to make one remark. Better far to have the old vestments, ritual, etc., which are sanctified by the authority of a use of three centuries, than to substitute for them something which is a mere mongrel, a wretched compromise, which is neither the authorized ritual of this Church nor that of any other Church in Christendom.

HOPE.

Would you then grow in hope? First cast out all vain hopes; hope for nothing, hope in nothing, out of God. Then, hope is on high within the vail, "Where Christ sitteth on the Right Hand of God." Grovel not in things below, among earthly cares, pleasures, anxieties, toils, if thou wouldst have a good strong hope on high. Lift up thy cares with thy heart to God, if thou wouldst hope in Him.

Then see what in thee is most displeasing to God. This it is which holdeth thy hope down. Strike firmly, repeatedly, in the might of God, until it give way. Thy hope will soar at once with thy thanks to God, Who delivereth thee. And then cast *all* thy care on God. See that all thy cares be such as thou canst cast on God, and then hold none back. Never brood over thyself; never stop short in thyself; but cast thy whole self, even this very care which distresseth thee, upon God. He hath said, "Cast *all* thy care." He has excepted none; neither do thou.

Hope is a grace and gift of God. Try not to make it for thyself, nor look in thyself for grounds of hope; but pray God to pour it with faith and love into thy soul. Our hopes are where our hearts are. Meditate often, then, on the love of God, the Passion of thy Lord, the Price He paid for thee, His intercession for thee, His Providence over thee, His gifts ever renewed to thee, His word pledged unto thee. —*E. B. Pusey.*

FREE PEWS.

By E. W. Worthington.

THE announcement from time to time that here and there throughout the Church a parish has grown weary of the Free Pew system and has returned hopefully to the system of Rented Pews, marks the problem involved as one still open to discussion.

The inevitable and good-natured controversy between free pews and rented pews, should not be viewed by the Churchman chained slavishly to his local environment, but in some measure at least with study of its past history.

What are the main points of this history?

Up to the fourteenth century there were no permanent seats in churches. Standing or kneeling space was free to all. Mats were sometimes provided, and not infrequently kneeling-cushions were brought by worshippers from their homes at the service hour, and placed where opportunity offered. Except in England, here and there upon the Continent of Europe, and in America, this, in the main, is still the almost universal custom in all parts of the Catholic Church.

In England the first seats introduced were in the chancel, for clergy and choristers. Then kings and other great personages were provided with seats, probably in the choir. Then, after awhile, patrons and builders of churches began to retain portions of the churches built or maintained at their expense, for themselves and their families. Then, gradually and sorrowfully, it was permitted to local magnates, here and there, to seize the best portions of God's house and make them their own, with pride and prominence and special privilege, not denied to them for fear of offence.

Then came the Puritan—so well described by Dr. Pusey as "learning nothing and forgetting nothing"—who, out of the individualism of his religious system, carried the pew-misery to its greatest height in England, building the box-stalls strong and firm, providing them with locks, sometimes with windows, blinds, and even fire-places. Dr. Neale reminds us that the Canon of 1603, touching "Behaviour in Church," had much to do with the erection of these great pews or private drawing-rooms. This canon required reverence for the Holy Name, standing at the *Gloria,* bowing toward the altar, and standing at the Creed. The Puritan thereupon built the pews higher than ever, that he might secrete himself, and omit what the Church required, unnoticed. With the growth of Protestantism grew the use of pews, and private ownership of them. Great people appropriated the eligible places for themselves, and then subsequently sold these privileges for the benefit of the Church.

We must not suppose that all this scandal went on without protest. The diocesan Synod of Exeter in 1287 enacted a canon, denouncing those who claimed exclusive rights in churches. Bishop Bale, in the sixteenth century, condemned the renting of pews as one of the means of "wicked money-getting." The practice of charging for the special privilege of a private seat in church has been reprobated by the ecclesiastical courts whenever it has been set up. At no time, while this practice of exclusive proprietorship of portions of God's House was growing, did it escape the condemnation of sensitive and devout souls.

This is a strange piece of history, all through; and not unnaturally the Churchman, made aware of these facts, shrinks back uneasily from the system of rented pews, exclaiming perhaps, "An enemy hath done this!"

How has it come about, in our own part of the Catholic Church, that within the past fifty years the churches with free pews have increased from not more than four all told, to more than 80 per cent. of the whole number (that is, to about five thousand of the six thousand); so that it may be said truthfully to-day of the solitary and lonely advocate of rented pews:

> "He seems like one who treads alone
> Some ruined hall deserted,
> Whose lights are dead, where guests have fled,
> And all save he converted"!

So great a change, fraught in many instances with difficulty and extreme personal sacrifice, could hardly have been brought about, except for the fact that they who have participated in it believed, or were led to believe, that the Free Pew system is essential to the Church's fidelity to Christ. No consideration of mere expediency would have effected so radical and far-reaching a change. The onward march of the Free Pew system may be regarded as a token of the indestructible Catholic character and heritage of our American Church, a proof that she is still under the guidance of the Holy Ghost, a repentant acknowledgment that wherein she may have erred as to method in the past, therein is she resolved to return to the ancient custom, the better way.

The Free Pew system stands for the spirit of Christ, especially in two particulars:

1. The Father's House, and
2. The Unity and Solidarity of the Christian Congregation.

(1) Our Blessed Saviour stood firmly for the fact that the Temple, which was then the shrine of the people's religious devotion, was in very truth His Father's House, His "house of prayer for all people." He would permit no traffic *in* the sacred courts, which moves us to wonder how He would have regarded traffic *of* the sacred courts. He condemned the pride and exclusiveness of those who claimed the chief seats, even in synagogues.

Surely there is enough in this to encourage the belief that private ownership in churches must be contrary to the mind of Christ. I do not think it to be a mere sentiment, but a most solemn fact, that our churches become in truest sense the Father's House, His "house of prayer for all people," only when their sittings are free and unassigned. It is for this that the Free Pew system stands: man's guardianship, but not ownership; the consecration service not a farce, as it seems to be when they who present the keys retain the deeds of the most eligible pews. It is forbidden in the canons that a church shall be consecrated so long as it is encumbered. What encumbrance compares in magnitude with that which rests upon every church in which men hold deeds of pews, or in which through the paying of rent it is permitted them to say: This portion of God's House is mine?

At the consecration of a church in Connecticut, a church from which debt had been lifted with great difficulty, the choice of the opening sentence and its emphasis were most effective: "The Lord is in *His* holy temple." On another occasion the same sentence was used with equal effectiveness. A parish had magnanimously emancipated its pews. The old families of the village had surrendered their deeds; rentals had been abolished, with the consent and good-will of all; a new sign had been placed upon the church, "All seats free and unassigned"; the congregation assembled for the first service under the new regime, and this was the opening sentence: "The Lord is in *His* holy temple."

(2) The Free Pew system stands again for the spirit of Christ, in that it emphasizes the unity and solidarity of the Christian congregation. It is an object lesson. "The rich and the poor meet together: the Lord is the maker of them all."

In New England many years ago it was customary, in Congregational churches, and here and there, alas! in Episcopal churches, to appoint a committee once a year, whose duty was, as ran the current phrase, "To dignify the meeting-house." To dignify the meeting-house was this: to rearrange the allotment of seats, according to the changed fortunes, the social or pecuniary "ups and downs" that had come to the congregation during the year: not, as in the *Magnificat,* to "put down the mighty from their seat, and exalt the humble and meek," but precisely the reverse. So questionable a custom, under shelter of the Christian faith, would be incredible, were it not historically attested. Is not the same heartache possible, and in many places actual, under the system of Rented Pews, which still continues, in this same ruinous sense, to "dignify the meeting-house"?

Say what we will, it is very hard to disprove the assertion that private ownership and the renting of pews in churches have had much to do with whatever there is to-day of alienation of the humble and the industrial classes from organized Christianity. We may despair utterly of bringing the self-respecting poor to worship in churches, in which they must either sit conspicuously apart in pews that are like some "potter's field, to bury strangers in," or else must accept as a favor from some more prospered neighbor the privilege of kneeling in the Father's House. The high vantage-ground of the Free Pew system is that it unqualifiedly gives the church to God, and permits *Him* to invite the would-be worshipper to *His* house, men acting only as stewards to emphasize *His* welcome and extend *His* hospitality.

We can hardly realize how much we owe to the Free Pew system, and how handicapped the Church would be to-day, as the representative of Christ among the masses, if the system of rented pews were again permitted everywhere, as fifty years ago, to "dignify the meeting-house."

At the English Church Congress at Norfolk, in 1866, Dr.

Pusey, in a speech on behalf of the Free and Open Church Association, said:

"I have taken the greatest interest in this society on the ground that it is a gospel society. I can say to you, because I can look further back than perhaps all but two or three of you, that, although there may be 'a day of small things,' still a great change has in the present century begun. When I was a boy, my lot was cast a good deal in the west of London, and I never saw there in the churches the face of a poor man. The first I saw was when I went to hear the most eloquent preacher of his day, Bishop Heber. I did not see *him*, but I saw what was far more blessed to me—a poor man standing in the midst of the congregation, with tears streaming from his eyes, as touched by the message which produced them. I have never forgotten the face of that poor man. I have deep interest in this society, because it restores the Church to be the mother of the poor, and restores to her her great, her noblest heritage, the poor, without which she would be as nothing, without which she would be disclaimed by her Lord."

The Free Pew system has helped, and will help, to do this, because it declares: However it may be in the world, in the Church at least there shall be no distinction between man and man. This is the spirit of Christ, and in this spirit alone can we maintain the unity and solidarity of the Christian congregation. "There is one great point," it has been said, "in which the Free Church has, really and fully, a great advantage over the Pew Church system. What is the great need of the Church of God at this time in this country? It is to bridge the widening chasm between the different classes. Say what we will, we cannot deny that we are becoming more and more cliqueish in this country. It is a strange thing, but it is a fact, that we are splitting up more and more into cliques. But the Church of God recognizes no clique. It is her mission to set herself to remove this order of things; and she can do it. If so, the very church building should stand as the expression of this principle. There should be one place in this land where the distinction between rich and poor is no longer remembered, and where the distinction of various social differences is no more thought of."

But the old family pew, with its cherished memories!

What does the old family pew stand for? Among other things, it stands for that which cannot be regarded as other than a thoroughly Protestant conception: the separation of some from others in the church, the emphasis of a smaller unity at the expense of a larger unity.

The unity of a Christian family ought not to be difficult to maintain. Surely it can be established under the Free Church system, and without the rented pew. But the unity of a Christian congregation—with what stupendous difficulty is this achieved; and how it helps to achieve it, that the family thought of shall be "the whole family" of God, and the pledge of that unity shall be the beautiful spirit of Christian brotherhood which finds practical expression in the pew free and unassigned.

Says Bishop Westcott:

"Has not the time come for making a serious endeavor to give a definite form to the Christian life *of the congregation;* to develop, strengthen, and consolidate Church life as a life *of the whole society?* It ought to be felt to be a privilege and a strength to be admitted to a body, in which there is fulness of sympathy between representatives of every class, and in which Christ's promise of the multiplied affections of the natural family in His household shall find accomplishment."

If these things are at all thought of in the Church, we may well wonder at the prolonged vitality, here and there, of the old family pew.

But the old family pew is doomed, before the rising sun of a nobler Catholicity, and the growing appreciation of that unity of the whole body of Christ, which must be permitted to prevail among all who catch the meaning of the Master's saying: "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." There is a joy far more sacred than any possible joy attached to the old family pew. It is the joy of contributing, even with great personal sacrifice, to the establishment of that which we know to be right, and yet too often faithlessly despair of: the sacred union in Christ of all concerning whom it is the Father's will that they together, one with another, heart to heart, a spiritual family, shall work and pray and journey on to that better country, where all the hallowed relationships of this life shall find fulfilment in that union, of which they are but fore-cast shadow and faintest type.

The Free Pew system, which none think to be wrong in principle, is sometimes faulted for failure upon the financial side. It is said not to be a success in developing the people's conscientious habit of giving. If it suffers on comparison in this respect with the other system, which many do not believe it does, we may at least remember that they who have large money to give are sometimes very slow to adopt free pews, for reasons other than those connected with money-giving, and that therefore it is an extremely difficult and delicate matter to institute a comparison that is altogether just.

We may remind ourselves, in passing, that there are some very essential principles, for which the Free Pew System stands, and which can be established and developed far more successfully by it than by the system of Rented Pews:

The giving without a *quid pro quo*: that is, without expecting a property value in return;

The giving, even for the support of one's parish, as St. Paul enjoins, "every one, as God hath prospered him."

Says Dr. Rainsford: "The Free Pew system encourages self-denial among the rich. It is not always self-denial for them to give a thousand dollars a year for the support of their parishes. But it is a very real self-denial for one of these men, having given his thousand dollars, to give up his seat also, the old family pew, and for the greater good of the greater number to take his place, Sunday after Sunday, where he can find it in the courts of the house of God."

Envelopes in the offertory are objected to, on the ground that they shut off the opportunity for missionary and other gifts. But envelopes are not peculiar to the Free Pew system. There is scarcely a Pew-rent parish in the land, in which the weekly-envelope is not resorted to, to help make up for the failure of pew rents to supply a sufficient revenue. Envelopes in the offertory are not necessary. They may be given in other ways: as, for instance, in many parish churches in which a suitable alms-chest is provided for them at the door of the church, and the alms-plates are kept free at every service for other and more meritorious offerings.

This whole subject is a difficult one, as all must admit. Whatever the system, it will be found that in the matter of giving there remains to be overcome a tremendous inertia in the hearts of the people. But does not the controversy between free pews and rented pews deserve to be lifted to a higher plane than that of mere finance? The great point, after all, is that touched upon by a Boston layman, in the Church Congress of 1885:

"Here is the strength of the Free Church system. It rests upon a great principle. And whatsoever does rest upon a great principle has an enormous advantage in making its way in the world and impressing itself upon the world."

HAPPINESS.

I hear the plaintive cry for happiness:
It rises from the quivering lips of babes,
From youth, 'neath disappointment sore oppressed,
From stalwart manhood, and from helpless age,
And upward hastens, where the stars serene
And all-controlled, obey the mighty laws
That God, through Nature, gave since Time began.

Shall earth's great craving then be satisfied?
Our hearts say yes—but wherefore should we deem
That in this little space, our life's brief span,
Where close behind is found the Infinite,
And close before the vast Eternity,
The joy of self should so abide with us
That we should claim it as our human right?

But do I say we shall not care for joy?
Ah, no—its songs through Heaven's arches ring!
But let it come. If God had meant that we
Should simply live in full content on earth,
Would He have given us the human love
That holds so dearly friends and kindred here,
And then have left us suffering, bereft?

It seems to me that pain is God's own gift:
I would be happy—but I often see
That my own will and way would surely mean
Not joy, but disappointment and distress,
And I believe that care and sorrow now
Are but the background, sombre and severe,
Of bliss that human lips may not declare.

Yet one more thought. If pain its blessing brings,
We owe it cheerfulness, and calm, and peace,
As much as in us lies. To face the world
Undaunted, true, through mortal woe and strife,
Is greater than to live in careless ease—
And he who trusts the happiness beyond,
Shall have, on earth, foretaste of heavenly joy!

ELIZABETH MINOT.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*Old Testament History, Part III—"From the Reign of David to the Captivity of Israel."*

By the Rev. ELMER E. LOFSTROM

THE CAPTIVITY OF ISRAEL.

FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Catechism: XIII., What desirest thou? Text: Hosea xiii. 9.
Scripture: II. Kings xvii. 1-18.

AMOS had warned the people of the northern kingdom that they would surely be carried away from their homes unless they gave up their evil ways. Hosea had added to like warnings, a tender plea to come back to the God to whom they had been pledged. Neither warnings nor pleadings had the effect of reforming the people. The warning had been plain. Some of the punishments preliminary to the final exile had come to pass in such a way as to leave no doubt but that the threatened evils would surely follow in their turn. The earthquake (Amos i. 1) was a pledge of the coming exile. All that a loving God could do had been done to win back His erring people. Since they would not come, there remained no choice. The effect must follow the cause. Israel faithless meant Israel homeless.

Our lesson to-day tells how the promised judgment came to be visited upon Israel. But the storm which swept them away had been long gathering. After the reign of Jeroboam II., the story of the kings of Israel is a sad one. Zachariah, the son of Jeroboam, reigned only six months and then was killed by Shallum, who usurped the throne. He, in turn, after a single month, was slain by Menahem. Menahem was the only king after Jeroboam II. who was not killed. After him, Pekahiah reigned two years before he was killed by Pekah. After a twenty years' reign, Pekah was killed by Hoshea, the last king of Israel. The story of these kings may be read in the 15th chapter of II. Kings. Its bloody pages well reflect the unsettled nature of the government.

It was nine years after the accession of Hoshea until the fall of Samaria. It was probably early in his reign that Shalmaneser, king of Assyria, came up against him and forced him to pay tribute (v. 3). There is nothing to indicate the length of time that Israel remained a dependency of Assyria. In the course of a very few years, however, Hoshea tried to live up to his name ("saviour") by the help of the king of Egypt. Israel was the little buffer state between these two great powers. Both powers were ready to make use of her for their own ends, but neither one had any interest in really helping out the poor little kingdom. So, or Sabaco, as he is known in history, promised the protection of Egypt, and Hoshea refused to send his yearly tribute. Shalmaneser came with an army to give emphasis to his questions. The land of Israel was overrun. The golden calf at Bethel was taken. The king was taken prisoner. The remnant of Israel's army was shut up in Samaria. The hill and the walls made it possible for the stubborn Hebrews to hold out for three long years. At the end of that time, a year after Sargon had succeeded Shalmaneser as king of Israel, Samaria surrendered, and the kingdom of Israel came to an end.

The capture of the kingdom was more than a change in government. Sargon sought to make the conquest of the country permanent by removing the people. He took them away into the north country. By the river Gozan, and "in the cities of the Medes," they found a new home. Their fate beyond this is uncertain. They were probably mingled with nations and so lost their identity. Certain it is that they never again were restored as a nation. They became "the lost ten tribes." Some of them, no doubt, were mingled with their brethren of the tribes of Judah and Benjamin. These shared in the restoration which came to them. The rest were lost among the people of other lands and were only "restored" in the true Israel of God, the Church of Christ.

Our scripture lesson goes on to give the reason for the fall of the kingdom. Judah, less powerful than Israel, continued for another 160 years and more. Israel was carried into captivity, not because Assyria was so strong; by many ways God could have protected His own. Israel fell because God was willing that she should fall. She had forfeited all right to protection.

The writer's view is that the God who had brought them up out of Egypt had been sinned against by this people. He had taken them for His own. He had set them in the world as His people. When these tribes had cut themselves off from Judah, they were not condemned. They were instead told by the prophet of the Lord that they would become a great nation if they should but be true to God (I. Kings xi. 38). It was not simply because of their schism, therefore. But their first king, Jeroboam I., made the two golden calves, and one after another of their nineteen kings rather added to the sins of the nation than did anything to reform them. The sins are here rehearsed. In verses 16 and 17 they are summed up. Every line refers to definite transgressions. His arraignment of them shows that the people whom God had chosen to be His own, did not represent Him. They disobeyed Him in everything. It was for this utter failure that they were now destroyed.

The review here made of the sins of Israel serves to recall the steady downward pathway of the people. They had begun with their first king to worship the golden calves. High places and groves were added by the kings which followed. Ahab and Jezebel introduced the worship of Baal, and the people continued the worship. The effect of such a course was to lead them on into further abominations. For people either grow better or worse. They do not remain stationary. To what they had done they added the worship of the sun, moon, and stars (v. 16). They also kept the horrible rites of Moloch worship and offered human sacrifices in the fire (v. 17). The natural effect of their apostasy in religion was unholy conduct. They broke all the commandments of their God. There was neither public nor private virtue any more. Their officials openly asked for bribes. The poor had no hope of securing justice. It would be hard to find any reason why Israel should continue to enjoy the protection of a Protector whom they had so utterly repudiated. Certainly the inspired writer succeeds in vindicating God's treatment of His wayward people.

National life is not very different from the life of an individual. When we see drawn the life story of a nation like Israel, we have but a magnified picture of the life of an individual. The same causes which work destruction in a nation, spell ruin for a man. Israel's deliverance through the Red Sea was her baptism (I. Cor. x. 2). When you were baptized, you were made "the child of God." You are expected to live as such. As long as you do, no real harm can overtake you. You cannot lose your "name." But it would be fatal to follow out a course like that of Israel. False worship of God, leading to worship of false gods, and conduct which gives the lie to every promise you have made and breaks every commandment of God, could only mean death.

It is not usual for any one to combine all these errors in his life. The sin and the punishment are here magnified that we may plainly see the result. The same result follows in lesser degree from the sins which are usual and which do so easily beset us. Make examples to suit the needs of your class. For example, a boy is naturally forbidden by his parents to smoke cigarettes. He disobeys. He breaks the Fifth Commandment. He is fortunate if his parents discover his sin, and correct him. If he persists, however, he brings upon himself in the end greater and greater punishment the longer he persists. He no longer grows as a normal boy should grow. He is stunted and dull mentally as well as physically. His moral sense is weakened. He surely reaps the result of his disobedience and folly. It is just as true of other sins, some in greater, some in less degree.

The root of Israel's failure was in her unfaithfulness to God. It points out the one way for safety to the individual. Be true to God. Give heed to the warnings which He gives. Obey His voice as He speaks in church, Sacraments, Bible, and conscience.

IN HEAVEN God's will is *done*, and the Master teaches the child to ask that the will may be done on earth just as in heaven; in the spirit of adoring submission and ready obedience. Because the will of God is the glory of heaven, the doing of it is the blessedness of heaven. As the will is done, the kingdom of heaven comes into the heart.—*Andrew Murray.*

WHAT IS IT thou wouldst have done, that He cannot do if He think fit? And if He think it not fit, if thou art one of His children, thou wilt think with Him; thou wilt reverence His wisdom, and rest satisfied with His will. This is believing indeed; the rolling all our desires and burdens over upon an almighty God; and where this is, it cannot choose but establish the heart in the midst of troubles, and give it a calm within in the midst of the greatest storms.—*Robert Leighton.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE FUNCTIONS OF ARCHDEACONS.

To the Editor of The Living Church:

IN your issue of this date in "Answers to Correspondents," referring to the office of Archdeacon, you say:

"In this country where their functions are purely missionary and include neither supervision over priests nor even over deacons we should suppose a deacon might be appointed to the office, though we know of no precedent."

In the Diocese from which I write, the Archdeacon has equal authority with the Bishop over both priest and deacon—missionary—and may even destroy the Bishop's "power of mission" by withholding his consent to the Bishop's desire for the removal of a missionary.

A priest-in-charge of a mission in this Diocese is very much under the supervision of the Archdeacon, and the Bishop with the Archdeacon may remove him without cause or without assigning a reason. Whether this is in accordance with the intention of the general laws of the Church or not, it certainly seems to make it necessary that the Archdeacons should be in priests' orders.

BERT FOSTER.

Shelter Island, N. Y., October 28, 1905.

[There is no canonical recognition of archdeacons in the general canons of the American Church, and where these officers exist, their powers are such as are delegated to them by the Bishop. Where those powers involve any supervision of priests, it would be unfitting (though not uncanonical) for them to be exercised by a deacon, although there would be some ancient and mediaeval precedent even for that. Most American archdeacons have supervision only of missionary work where there is neither parish, mission, nor priest. The question put to us was whether, in such an event, it was competent for a deacon to act, and we expressed the opinion that it was. —EDITOR L. C.]

THE "BENEDICTUS QUI VENIT."

To the Editor of The Living Church:

IN your last issue, on page 872, in "Answers to Correspondents," you make this statement:

"The *Benedictus* before the Prayer of Consecration is a perfectly legitimate expansion of the service. It may also reassure some who may be in doubt, to learn that it is so printed in the suggested Prayer Book recently reported to the Presbyterian General Assembly."

In *Notes on the Use of the Prayer Book,* by the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, at page 32, is this statement:

"There is no authority for adding to the *Ter Sanctus* the *Benedictus qui venit,* or *Hosanna,* nor [*sic*] for inserting these sentences between the Prayer of Humble Access and the Prayer of Consecration."

Under the circumstances, may we ask you to give the grounds for your strong statement?

Just how the action of the committee of the Presbyterian General Assembly in reporting a proposed Prayer Book, in which the *Benedictus* is printed in the place indicated, can be *"reassuring"* to Churchmen in a case like the present, is, we confess, difficult to understand.

JAMES M. LAMBERTON.

Harrisburg, Pa., October 30, 1905.

[We gladly reply. The Presbyterian action may be construed as "reassuring" to one who might object to the use of the *Benedictus* in the Communion Office on doctrinal grounds. It would obviously have no bearing on the canonical question. The canonical question of the legality of interpolations in the Order for the Holy Communion is well discussed by Dr. McGarvey in his recent work, *Ceremonies of the Mass,* page xxiv. *ff.* It is only in accordance with such considerations as are here set forth that the use of hymns is considered legal in the Church of England, since by strict construction the singing of a hymn in any part of Divine worship in the Church of England would be considered illegal. As to this, see the opinion expressed by the Bishop of London as reported in the London Letter of this week. That precedent is commonly considered abundant for the interpolation of germane and doctrinally sound anthems into our own service, and such are common in parishes of all schools of thought.—EDITOR L. C.]

THE INVOCATION BEFORE THE SERMON.

To the Editor of The Living Church:

THE contention of the Rev. J. Sanders Reed regarding the Invocation before the sermon does not, it seems, bear close scrutiny; for, aside from the fact as to whether or not the Bidding Prayer in place of the Invocation is the better of the two, his argument is apparently baseless, because there is as much of an assumption and irreverence in the use of the Ascription after the sermon as in the Invocation before it. Using the words of the gentleman, we seem justified to ask with the same propriety and amazement: "What are these human efforts which we ascribe to God in the sermon? To whom, pray, were the canticles and all else in divine service ascribed?" These are the words of Dr. Reed relative to the Invocation, and thus, we maintain, we think with all fairness and reason from the reverend gentleman's proposition advanced, that the Ascription must also be brought under the same ban; but, Mr. Editor, in all candor, as to the latter, to wit, the Ascription, is it not just the least bit late in the day to file the injunction?

MARTIN DAMER.

MEN FOR THE MINISTRY.

To the Editor of The Living Church:

SOME years ago in a village of the state of New York, a child lay sick. The mother was a devout Churchwoman, but not a missionary. She had lost one child, and the prospect of a second bereavement tried her to the utmost.

Like Jacob of old, she prayed in the open air, pledging herself to use her powers to draw others to Christ if the life of her son were spared.

He recovered and she kept her promise; not in any strange way, but by filling her house with affection and the spirit of devotion.

Her son is a layman of great service in his community and an ardent worker in his parish, but it is of one of the mother's friends that we would write especially.

She, though not a relative, was a member of the household and was won by the mother's example to like service. She was a teacher in the Sunday School. Her class, never large, was sometimes almost blotted out by inevitable removals; but she never faltered.

One of the boys she influenced is now a most efficient rector in that same diocese; another is one of our best medical missionaries who, should we mention his name, would be recognized at once as one who for a long time stood alone in a hard place, winning the respect of natives and of Europeans alike.

Mothers! What are you whispering to your boys?

E. C. MCALLISTER,
Travelling Secretary Brotherhood of St. Andrew.

"CEREMONIES OF THE MASS.".

To the Editor of The Living Church:

IN your editorial of the current issue *in re The Ceremonies of the Mass,* commenting on the letter of the Rev. Leighton Hoskins, you say:

"Why does not Mr. Hoskins cite an Altar Service in which it is necessary to turn the leaf at the point mentioned. . . . There is an edition of the Altar Service bearing the official certificate of the custodian, in very general use, particularly among Catholic Churchmen, and in using it the leaf is not turned from the beginning of the canon till the Communion."

On my altar (or rather credence, to be correct) at this moment is an "Altar Service" which *does* require the turning of the leaf at an awkward place, viz., after the words *"and although we are unworthy."* This book was purchased last April of the Church house of Thomas Whittaker in New York, and is printed at the "Oxford University Press, American Branch," and published by Henry Frowde. The book bears this certificate:

"I certify that the parts of the Book of Common Prayer contained in this edition have been compared with a certified copy of the standard book, as the canon directs, and that they conform thereto. (Signed) SAMUEL HART,
"Custodian of the Standard Book of Common Prayer.
"September, 1903."

So much, Mr. Editor, for the "standard" as it touches the case in point. But again, I must agree with your learned cor-

respondent that there is no such thing as a "standard Altar Service" known to "this" Church. I find in the canons merely a description of the Standard Book of Common Prayer and the requirement that a custodian shall have charge thereof and that no so-called Book of Common Prayer shall be received as such "unless it contain the authorization of the Custodian of the Standard Book of Common Prayer." My point is that such custodian is given no power or direction to certify to any "part or parts" of the book, and that when publishers sell a book with a legally questionable imprimatur, they impose upon the public, as witness my own case. I buy a book with the imprimatur only to find it does *not* conform to the standard inasmuch as the paging is at variance with the same, contrary to canon 41, § ii.

Once I asked a Roman priest how he reconciled the fabulous matter of St. Alphonsus Liguori with the imprimaturs of Cardinals, Archbishops, and Bishops with which it was authorized. His answer was that certain reliable publishers were given the right to attach these imprimaturs to the works they issued, the authorities relying upon their sagacity to use these rights. Are we coming to this? I wish to impute nothing to the venerable custodian of our standard book, but we all have the right to expect that his imprimatur will fall upon only such "standard" as is specifically mentioned by canon, and that, placed there, we may rely absolutely that the canonical requirements have been fulfilled even in the matter of paging. Otherwise surely we may allow the deacon to turn the page, and the "if need be" of the co-editors of *The Ceremonies of the Mass* is justified.

Another matter. Your correspondent was right in saying that there is no provision in the book for a "responsory thanksgiving office between priest and servers." There *is* none in the book. You refer to certain pages in both parts of the book, but your references are not *ad rem*. You say the reference is to what is called the *post-communio* in the Roman Missal. I am not concerned with what the Roman Missal calls it, but the Prayer Book *post-communion* "collects" are properly provided for by rubric. Can it be, Mr. Editor, that you call these "dumb and dark ceremonies"? Or is it that your liturgics are mixed to that extent that you confound the post-communion with the last Gospel? From the pages to which you refer I conceive your objection is to the latter. But surely the recitation by the priest of fourteen verses of the Gospel according to St. John you would call neither "dark" nor "dumb" in the sense in which those sweet adjectives are used in the English Preface, especially when we remember that these verses are said, not only *after* the service and therefore not in any sense an interpolation, but generally after the singing of the last hymn has commenced.

St. James' Rectory, Yours faithfully,
Hackettstown, N. J., W. M. MITCHAM.
Feast of SS. Simon and Jude, 1905.

[With respect to our correspondent's question concerning the *Altar Service*, our explanation was given in reply to another correspondent in THE LIVING CHURCH of September 9th, in which we said:

"Every edition of the *Altar Service* published since the revision of 1892, has been so arranged that the canon, with the entire Oblation and Invocation, up to the communion of priest and people, is read without turning the leaf, except one edition, first published in 1904, of which probably not a dozen copies are in circulation, and which the publishers have promised to recall and correct the plates of in such wise as to prevent this inconvenience. The former edition is used in probably 95 per cent. of the churches that might conceivably be affected by the McGarvey use."

The exceptional edition thus referred to was the Oxford Edition cited in Mr. Mitcham's letter. The number of copies of this edition in circulation is absolutely trivial, and it cannot be urged that the few copies would require the insertion of a general rule of action in a work of the character of *Ceremonies of the Mass*. Of course, where this Oxford book is in use, it is obvious that the page must be turned at the appropriate place, which is not that specified in the former work.

With respect to the criticism of the *post-communio*, we explained our reference more particularly last week.—EDITOR L. C.]

To the Editor of The Living Church:

THE arguments of *The Ceremonies of the Mass* regarding the proper way of conforming to our Rubric which directs that: "When all have communicated the Minister shall return to the Lord's Table and reverently place upon it what remaineth of the Consecrated Elements, covering the same with a fair linen cloth," are very ingenious and show great research. But, I venture to think, they ought not to be convincing.

The direction to which those arguments lead, is this: "He . . . places upon the chalice the paten . . . 'covering the same with a fair linen cloth,' *i.e.*, the pall. He then spreads over the pall the silk veil, arranging it as at the beginning of the service."

This is neither Roman nor Anglican use. The former requires for the covering of the Sacrament when reserved to the end of the service, an extra veil of silk. Ordinarily there is no reservation, the ablutions taking place before the benediction and immediately after the Communion. In all cases of reservation the custom of Maundy Thursday is observed. We need not trouble ourselves with the, for us, purely academic question as to the color of the extra veil. We may leave that with the Romans, only observing that they do not use for the purpose, the chalice veil. Such use of the chalice veil is an innovation among us.

Our rubric plainly requires "a fair linen cloth." The old use is shown in this book to have been either to have the corporal large enough for the purpose, or to provide an extra veil or corporal. The pall, called by the Romans *palla parra*, cannot by any possibility be a covering in the sense of our Rubric. The lineal descent of the pall may be as described, from the corporal by a process of gradual curtailment. But, when it became the *palla parra*, it ceased to be a pall in the exact sense, or veil, sufficient to cover the vessels in which the Sacrament remains. It is beside the mark to speak of the "invention of the 'lawn veil,'"; at any rate, it is a veil large enough to cover the vessels and it is of linen. The use of the chalice veil is, one may venture to say, an invention, quite original and novel.

Respectfully yours,
Newark, N. J., Oct. 30, 1905. JOHN S. MILLER.

RELATIONS WITH ORIENTAL CHRISTIANS IN AMERICA.

To the Editor of the Living Church:

NO one who has at heart the healing of "our unhappy divisions" in the Catholic Church can have read the recent communication in your columns of the Rev. Mr. Brine of Portsmouth, N. H., without devout thankfulness not only for the notable Peace Service itself—the most encouraging sign of more complete intercommunion with the East for many a year—but that in God's good Providence there should have been at Portsmouth a priest who had both the desire and the tact so splendidly to use his unique opportunity. He has certainly put the American Church under great obligation to him, and his suggestion of the establishment at this time of an American Branch of the Anglo-Continental Society is opportune.

It is in view of this suggestion that at the request of fellow members of the "Archdeaconries Committees on Closer Relations with Oriental Churches" I ask the further use of your columns to call attention to the work already in operation in this Diocese in furtherance of the same objects.

The work of this Committee—a joint committee by action of all four of the Archdeaconries of the Diocese of Albany—may be said to have passed its experimental stage. During the year, at its suggestion and owing largely to its efforts, a resident Armenian priest has been established in Albany over a congregation worshipping, by courtesy of that parish, in the chapel of St. Paul's Church, Troy. Dr. Ajamian brought letters from Archbishop Saradjian to the ecclesiastical authorities of this Diocese. With the priest already at work in Colonie, near Albany, where the Russians have erected a neat little church, the friendliest relations have been established, as may be noticed by the recent account in your columns of the introduction of both Dr. Ajamian and Father Robinsky to the Albany and Troy Clericus by the Secretary of our committee. While among other nationalities, Greeks, Slavs, etc., not all the results hoped for have yet been attained, not only our secretary uses his opportunities as diocesan missionary, to search out such Orientals as are scattered throughout the diocese in greater numbers than was suspected, but the clergy of the diocese also are becoming interested in the same work, doing what they can in personal ministrations and reporting them to the committee, that they in turn may put them in touch with their own clergy. These efforts have elicited the warmest expressions of appreciation from both the Russian and Armenian Bishops in this country. The page of our monthly diocesan organ devoted to the work of the committee and to news of the Oriental Churches, not only serves to keep alive this interest among our own clergy, but goes as a friendly greeting to the St. Petersburg "Committee for Considering Relations with the Anglican Church," and to prominent ecclesiastics at Athens, Moscow, Jerusalem, etc., to whom it is regularly sent. Our committee has not sought any authorization from the diocesan Convention, because it believes the

work can receive more careful attention in the missionary bodies of the diocese, to which there is an increasing inclination under our new Bishop Coadjutor to assign more responsibilities for missions. But it has the hearty endorsement and coöperation of both the Bishops, who have rendered it great and essential service.

The object of asking your space for this account of the work of our committee is to press further the suggestion of our first report, that similar committees might well be appointed in other dioceses who should form a chain of coöperating committees, analogous to the "Committees of Correspondence" in the time of the American Revolution. The work of such committees would neither militate with the establishment of an American general Society, nor become superfluous from such action. Rather, they might act as local chapters of it, making locally effective both *its* efforts, as well as the action of the commissions appointed by the General Convention. In some respects in this country, as compared with England, the local work seems the more pressing. Unlike England with her national Church able to receive and be received, in the nation's name, on great occasions, as Coronations and the like, but as compared with America having few of these Orientals added to her population, we stand in face of great practical conditions, with ever increasing numbers of those owing allegiance to the Oriental Churches coming to our shores, sure to make more prominent the divisions of Christendom or else to live in such relations to the American Church as are entirely consistent with the ancient principles governing autonomous Churches. The first offer of such coöperation as we have invited has come from our sister Church of Canada, where earnest work among Syrians and Armenians has already been accomplished.

The committee would not unduly press its own plans for work upon others, but will be glad to correspond with any having the same aims at heart as to the best means of meeting the needs and taking advantage of the glorious opportunities of hastening reunion which our national conditions present.

All communications may be addressed to our Secretary, the Rev. John N. Marvin, 299 Madison Ave., Albany, N. Y.

CALBRAITH BOURN PERRY,
President of the Committee for Closer Relations with Oriental Churches of the Diocese of Albany.

WAS PAINE AN ATHEIST?

To the Editor of The Living Church:

WAS it by an oversight, in your editorial about Thomas Paine in the issue for October 28th, that you characterize him as an "Atheist"? Paine gives his creed, on the first page of *The Age of Reason,* as follows:

"I believe in one God, and no more; and I hope for happiness beyond this life.

"I believe the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy."

Is it proper to characterize a man who makes this profession of faith an Atheist? And is the implied sneer in speaking of him as *Tom* Paine worthy of the dignity of THE LIVING CHURCH?

Paine was a very superficial thinker and writer. This very quality enabled him the more effectively to reach the colonists with his stirring appeals for independence. His terse, clear, pointed sentences went straight to the hearts of his fellow patriots; they were understood and remembered without an effort. It seems unfortunate that he turned the same method to a discussion of the deep things of God; but the evil done by his writings on religious subjects can hardly be counteracted by sneers and misrepresentation.

G. A. MARSHALL.

Darlington, Wis., November 4, 1905.

OLD AGE AND THE MINISTRY.

To the Editor of The Living Church:

PERMIT a layman space to say a few things about a matter that, a year or so ago, received considerable attention—the almost helpless position of the aged clergy as to procuring work in the Church.

With many there is the impression that when a clergyman reaches fifty years of age he has reached "a dead line," and that from that time on he can do little or no aggressive work. This impression is groundless, and it is a little remarkable that any intelligent person should for a moment possess such an idea. The business men, "the captains of industry," are in many instances above seventy years old and active and successful. Many of the leaders in the legal and medical professions are far above sixty, and their services are much sought and their mental force is not abated. Professional men at sixty in good physical health, who have not erroneously made up their minds that they are "back numbers" and have not become inactive and lazy, are really in their prime, and can do better work than they could at forty. I know that some men "dry out" and become lazy long before they reach fifty, and thereafter add nothing of value to their stock of knowledge and that they are easily surpassed by the active man of thirty. But the active, studious man of good physical health ought to grow in wisdom and knowledge and ability to do good professional work until he reaches sixty. Such a man would not excel in athletics or in physical feats.

Think of John Marshall, Roger B. Taney, Salmon P. Chase, or Melville W. Fuller as being too old to discharge the arduous duties of the office of Chief Justice of the U. S. Supreme Court at sixty, or even at seventy! Plenty of other instances might be referred to. It is remarkable that the idea of incapacity to do successful work at sixty should be held as to the clerical profession to an extent that would not be thought of as to other professions and callings. And it is not a little strange that it is thought of chiefly as to the *priesthood.* A majority of our Bishops are far above fifty, and many of them over seventy, and yet they do not resign or admit their incapacity to discharge their duties by reason of old age. I believe that we have not one Bishop who has resigned because of old age. We doubtless have some who should have done so, but they have not resigned. Most of those who are past sixty are able to do good work and are doing it. Many of these old Bishops who are far beyond seventy do not want a priest who is over sixty to do missionary or other aggressive work in their dioceses. If priests are unfit for active work at sixty, why are not Bishops? By examining the vote in the House of Bishops on Bishop Morrison's proposition to retire Bishops at the age of seventy, it will be seen that nearly all the old Bishops voted against it.

Only a short time ago the largest diocese in the United States elected a priest of fifty-nine its Bishop Coadjutor, to begin a great and arduous work. They did not deem him too old for such a work. The leading statesmen of the old world are comparatively old men and they do the best work. There is no good reason why a priest of sixty or older should be set aside because of age. Such a man has greater wisdom and knows what and how to do, better than he did when younger, and, if his health is good, he should be able to administer a parish as well as he could have conducted it when he was forty. Experience is valuable in all callings, and it is especially so in the ministry. But in order that a man may possess vigor and capacity to do good work after he passes sixty, he should be studious and active to a reasonable extent. He must keep up his studies and not rely on his old sermons over much. Old wine is good, but old sermons need re-writing, and mannerisms that often fasten themselves on middle-aged men should be gotten rid of, as the mariner rids his ship of barnacles to increase its speed.

Some Bishops gladly welcome the services of old priests and acknowledge their great value, while others prefer youth and inexperience. But the better way, it seems to me, is not to call a man either because of his youth or of his age, but to consider all priests eligible who are possessed of the proper qualities, whether under or over sixty. It is the worst sort of policy to treat a man of sixty as the owner treats his old broken-down horse that he turns out in the pasture to die. It is wrong to the man and to the Church, because the old priest deserves better treatment and the Church at whose altars he ministers needs his services.

W. M. RAMSEY.

ANENT THE CHURCH CATECHISM.

To the Editor of The Living Church:

WHEN reading lately a communication in your columns about the difficulty many have now-a-days in having Church children commit the Catechism, I recalled a visit I made fifty years ago to my neighbor (I was living then in Nashua, N. H.), the rector of St. Anne's Church, Lowell, Mass., the Rev. Dr. Edson.

On a certain Sunday morning he (Dr. Edson) invited me to visit his Sunday School; and I have never forgotten the opening service as conducted by him. After a hymn and suit-

able prayers, the rector, officers, teachers, and scholars to the number of 500 recited the Church Catechism in *concert*.

The recitation (questions and answers) occupied ten minutes.

The object the good doctor had in view was, that every child should know the text of the Catechism. No child was asked to learn the Catechism. All learned it perfectly by simply reciting it in concert. Even the smaller children fell in with the rest and in a few weeks knew the whole text by heart.

I never heard of this plan being adopted anywhere else. But if any quondam Sunday scholar of St. Anne's, Lowell, sees this brief notice, he or she will bear me out in saying that Dr. Edson's singular custom imprinted the Catechism on the memory never to be forgotten. Yours truly,

E. P. Wright.

Literary

Greatness in Literature, and Other Papers. By W. P. Trent. New York: Thomas Y. Crowell & Co.

To the eight reprinted lectures and newspaper articles collected in this volume must be accorded the merit of frankness and simplicity. Whatever qualities they possess, they have the excellent one of being very easy reading, although they are written with a definite and serious purpose and lack the charm of more discursive essay writing. The first two "papers," as Prof. Trent prefers to call them, are devoted to the somewhat futile purpose of establishing a classification of authors into "greater" and "smaller" by persuading the student to square his own impressions with the critical estimate which has been generally accepted, as he will be able commonly to do. If he is unsuccessful, he is probably wrong in his own critical judgment, though in a given case the author who makes an exceptional appeal to him has perhaps a personal message.

The list of authors of "universal genius" is very nearly exhausted, according to Prof. Trent, when we reckon Homer, Sophocles, Virgil, Dante, Shakespeare, Milton, Goethe, and Molière, though he allows that "Cervantes and a few others" may be counted in. The "very nearly" and a "few others" bar suggestions perhaps, but why not Æschuylus, Euripides, Thomas Aquinas, Chaucer, Victor Hugo? This "Hall of Fame" method of reckoning seems unprofitable.

The suggestions of modes of literary study are admirable, implying a genuine and affectionate approach to literature under wise guidance and suggestion; to its spirit rather than to its letter, avoiding the mechanical methods of the task master's routine.

Professor Trent reveals himself as a delightful teacher of literature, with a thoroughly catholic mind which emphasizes a perception of the necessity of faith in the ideals of antiquity and a recognition of the scientific spirit with its outlying limits. The address on The Love of Poetry is itself a fine and spirited poem.

But the "Remarks on Modern Book Burning" suggest a stricture on a statement of fact and a profession of faith. These "Remarks" are intended to rebuke those who do not "trust literature," and their title is suggested by the circumstance that in 1849, Prof. Sewell, lecturer in Exeter College, England, having denounced a certain book which he deemed pernicious, discovered that a student then present had a copy before him, and proceeded to seize it and to throw it into the fire. This incident is quoted from Mr. Moncure D. Conway, who of course considers Prof. Sewell as baleful a person as Omar or Erostratus, but Prof. Trent, in citing the story himself, speaks of "this conduct of a professor whose subsequent career was not honorable." How censorious sometimes are those who pride themselves on an attitude of generous toleration! As for the act itself, which seemed so condemnable to our author that no fling is too nasty for its perpetrator, let it be here set down that nothing could be better nowadays than many a book burning, if only to rid the world of a single copy of much of the abominable and insidious stuff now written and sold, an act to do God service, no matter what its consequences, as well as for a symbol of its condemnation. Would that there were some of this "bigotry" still surviving! As for the personal accusation: Dr. William Sewell, an undoubted enthusiast, but a man of high principle and character, was interested in the establishment of a school at Radley which still continues a successful career. His high ideals led him in the early days of the school into expenditures in its behalf which exceeded his means. He was overwhelmed at the situation and resigned, but in the event, all was made right, and he retained entirely the love and respect of all who knew him. A dinner is especially recalled, given to Dr. Sewell in London by old Radley boys as a particular testimonial of confidence and honor.

If future editions are called for, as may be hoped, of Prof. Trent's delightful volume, let him cancel his endorsement, however qualified, of Mr. Conway's slur on a good man (*R. I. P.*) long since passed into Paradise.

Erving Winslow.

Government Regulation of Railway Rates. A Study of the Experience of the United States, Germany, France, Austria-Hungary, Russia, and Australia. By Hugo Richard Meyer, Assistant Professor of Political Economy in the University of Chicago. New York: The Macmillan Co., 1905. 486 pp. Price, $1.50 net.

No question at present before the public is more complicated and perplexing than that of railway rates, differentials, and discriminations, and their effect in the promotion and restraint of trade and commerce. Public opinion to-day seems to be inclining toward increased government interference and control in the fixing of rates as a check upon unfair discrimination. The present volume is written to prove that such interference would inevitably produce conditions more intolerable than those at present existing; and the experience of government control in the countries of continental Europe and Australia and the experience of the United States under the Interstate Commerce Commission and the several state commissions is cited to show that it is impossible for the state to promote the public welfare by interference in rate regulation beyond the point of seeking to abolish secret personal discrimination, and guaranteeing that all rates shall be reasonable *per se;* and that when compromises in questions of relative reasonableness are necessary, they shall be made with intelligence and in good faith.

Andrew Marvell. By Augustine Birrell. New York: The Macmillan Co. Price, 75 cts. net.

This work is the latest issue of *English Men of Letters,* and when the intelligent reader is reminded that that series is being edited by Mr. John Morley, he will at once understand that although the present volume may not quite come up to the level reached by some of its predecessors—say on Browning, Matthew Arnold, Ruskin, and George Eliot—still it is an able treatise describing an eventful period. Andrew Marvell was a contemporary and personal friend of John Milton and in addition to the reputation gained by his poetic output, he is known as a Member of Parliament during the stirring times of Cromwell's Commonwealth and Charles the Second's Restoration. The paragraph in this book which will probably be of greatest interest to the constituency of The Living Church, is to be found on page 12. Here we find a statement which came as a revelation to the writer of this review: "During Marvell's time at Trinity College, the University of Cambridge had a Catholic Revival of her own, akin to that which two hundred years afterwards happened at Oxford"; and then comes the following quotation from Fuller: "Now began the University (1633-4) to be much beautified in buildings, every college either casting its skin with the snake or renewing its bill with the eagle. . . . But the greatest alteration was in their chapels. . . . Yet some took great distaste thereat as a tendency to superstition."

A. R. Macduff.

Knock at a Venture. By Eden Phillpotts. New York: The Macmillan Co., 1905. Price, $1.50.

The title is somewhat enigmatical. The book contains a series of short stories, the scene of which is laid mainly in Devonshire. They illustrate Devonshire provincialisms, and exhibit characters taken obviously from real life. The descriptions are good.

Lynette and the Congressman. By Mary Farley Sanborn. Boston: Little, Brown & Co.

A bright love story. The scene is laid in Washington, and the descriptions of life there are most real. The characters are well drawn and the story interesting; but rather too long.

Sir Raoul. By James M. Ludlow. New York: Fleming H. Revell Co. Price, $1.50.

This is a story of the Latin conquest of Constantinople in the Middle Ages. It is full of adventure and wonderful escapes; but the love episode is very pretty.

The Ancient Grudge. By Arthur Stanwood Pier. Boston and New York: Houghton, Mifflin & Co. Price, $1.50.

Three threads are interwoven in this book, with some skill, and the result is an interesting story.

The "ancient grudge" is an increasing and petty resentment felt by one who could not endure the thought that he owed to another his being saved from drowning. This resentment led to dire results, but was nobly atoned for at last. A second thread has to do with the relations between employer and employees in a great steel plant. Finally the hero of the story is exhibited not only as saving his friend's life, but as successfully controlling an undue affection for that friend's wife, and finding happiness in another and lawful love.

The Redemption of the Body. Being an Examination of Romans viii. 18-23. By Wm. Fitzhugh Whitehouse, M.A. Second Edition, Revised and Enlarged. With an Introduction by the Right Rev. the Bishop of New York. London: Elliot Stock; New York: E. P. Dutton & Co.

We are glad to see this little book appear in another edition. Although we do not feel prepared to accept the author's exclusion of a reference to all creation from the passage in question, we recognize that his discussion is most scholarly, valuable, and suggestive. And he puts the reader in possession of an opportunity to compare his exegesis with that of others.

"THEY HAVEN'T CALLED ON ME."

By E. D.

SHE was a comparatively new comer to the parish, and, although a communicant of the Church, had been to very few of the services. The rector had called three times, making a long detour to do so, on one occasion, because he feared that all was not quite as it should be in her Church relationship. Only once had he found her at home, however, and then she had excused herself, because she had been so very busy she had not had time to dress, and knew she would keep him waiting some time if she prinked as she wanted to do.

At length he was fortunate enough to catch her, and the following conversation ensued:

You have not been to many of our services, I think, have you, Mrs. Blank?

No-o-o, I haven't. I, well, I did go two or three times when I first came to ———.

Yes, I remember seeing you at church soon after you first moved here, but I have missed you for some time.

You have been quite well, I hope?

Oh, yes; I have been well enough; but, well, I don't know that I shall come very often, anyway.

Why, I am sorry to hear you say that, Mrs. Blank. May I ask what is the reason?

Well, I think the people in your church very cold, very cold indeed, and I don't think that is showing a Christian spirit. I think in the Church at least, there ought to be a little friendliness, and I don't think there's much religion where people don't care whether you come to church or not, or whether you are alive or dead. I know that it's speaking plainly, and perhaps I'd better not have done it, but I can't help saying what's on my mind, and I *do* think that in the Church people ought to know one another.

I quite agree with you, my dear Mrs. Blank, that it is most desirable that there should be a friendly spirit shown by Church people, and especially toward strangers; but, tell me what you mean by saying that our congregation is such a cold one.

Well, it *is* cold, very cold, I think. I have lived in the parish now three months, and hardly anyone has been to call on me, and I guess they don't care whether I come to church or not. I am a member of the Church, and used to take quite an active part in all the entertainments that we used to get up at the church at home. But I don't feel like attending where I don't know anybody, and nobody comes to see me, and I have stopped going to Church now.

I am very sorry that you feel as you do, Mrs. Blank; but may I ask you to think of something else in this connection before you decide to stop coming to church? I agree with all that you say about the desirability of promoting friendliness among the members of the Church, and most people very much prefer to attend a service where there are those to be found whom they know. But won't you please recall the fact that the *prime* object of our going to church is to worship God, or, as the Prayer Book puts it, "humbly to acknowledge our sins, to render thanks, to set forth His most worthy praise, to hear His most Holy Word, and to ask those things which are requisite and necessary as well for the body as the soul"? Now if you are going to stop doing your duty in this way because some neighbor has not called upon you, are you going to stop confessing your wrong-doing and your giving of thanks night and morning and at your meals, because someone hasn't called on you? Are you going to refuse to read His Holy Word in your own home because your neighbor didn't call? Are you going to refuse to ask your Heavenly Father for material or spiritual blessings, for protection, and guidance, and help, because some people don't know where you live, and some have been very busy like yourself, and some have tried, as you, doubtless, have tried sometimes, to call at more places than the time allowed would permit, and some, perhaps, have *not* tried very hard to do what would have been a graceful thing to do? Do you really mean, Mrs. Blank, that you are going to insult God by withholding from Him the worship which is His due, and rob your own soul by refusing to bring it as close as possible to Him in public prayer and praise and sacrament, because your neighbors are busy, or thoughtless, or allow duty as little real hold upon their lives as you confess you are going to allow yours?

Mrs. Blank hadn't looked at the matter *quite* that way; but, alas! she still lives in some of our parishes, and still tries, by slighting God, to get even with her neighbors for slighting her.

The Family Fireside

FROM THE CANE IN THE FIELD TO THE MARKETABLE SUGAR.

By Abby Stuart Marsh.

AT the first breakfast which I took in Honolulu, my kind host remarked, "The millionaires of the islands use the native sugar; the poor people, the refined sent from the coast." Later, it was my pleasant lot to be of a party taken by our host to visit a sugar mill.

Through miles and miles of waving cane runs the railroad from Honolulu to Ewa plantation, the most productive, if not now the largest sugar plantation in the world. The watery rice fields, the leaning cocoanut palms, and the brilliant flowers of the ponciana regia add variety to the scene; and, after a short walk from the station, we stood before the mill which last year placed 33,771 tons of sugar on the market.

A field of sugar cane, though with longer and more thickly set leaves than those of Indian corn, does not rise and fall as lightly with the wind as does the grain which it so closely resembles.

Portable lines of rails run through the fields, and the stalks of cane are brought to the mill in small box cars, from which they are taken up by an endless chain, furnished at intervals with hooked prongs. And here we must chew and taste the succulent stalks and each one give his or her opinion upon what the children so greatly enjoy.

From the cars, the cane passes into a moving trough which carries it directly into the mill to pass under huge cylinders, three in number, which exert such great pressure that the refuse comes out as dry as and more tasteless than chips of wood. The juice which has been extracted is boiled to a syrup in a room so intensely hot that the gentlemen of our party at once took off their coats, the ladies wished they could as easily become cooler, and all continually mopped their faces with their handkerchiefs. The molasses is separated from the sugar by centrifugal force and the sugar is dried over heated cylinders. Here again was an opportunity for tasting and the warm light brown sugar is really delicious. Now it is ready for the market, all that remains being merely to pack in bags of sacking which are carried to where Japanese women, in their picturesque native dress, rapidly sew up bag after bag. We asked one how many she sewed in a day. She could not understand, but not inaptly answered, "Too many." Scarce half an hour we spent in viewing the whole process of the conversion of the cane into sugar, the product so necessary on our tables and the one which gives so much pleasure to the child-world of all lands.

People of all the nationalities which make up the cosmopolitan population of the Hawaiian Islands, work in the fields and the mill; Hawaiians, Portuguese, and perhaps Japanese predominating. There are in the mill village a Buddhist temple and Roman Catholic and Protestant churches. We walked through the streets and saw some of their homes, their manner of cooking and washing, and their inconveniences for sleeping, for doors are everywhere open.

The plantation hands returning from the fields are picturesque figures. Nearly all wear handkerchiefs hanging from their hats to protect the neck against the sharp blades of the cane and from the blistering effect of the sun.

Though no sugar is refined on the islands, all the white and cube sugar being sent from the coast, machinery and buildings are now being prepared for the work. The island sugar of a fine grade is clean and delicious, though more is needed for sweetening than of the refined article. The molasses is of the quality of the golden drip of the Eastern market; and, though much is used, still more, at the Ewa mill, is allowed to waste.

To watch the progress of any industry supplied with modern machinery is deeply interesting; and we returned well rewarded by learning how some of the sweet things of the world are made.

NOTHING is necessary for you in maintaining a triumphant Christian life, but just to stay by the helm, and put yourself in where the power is. Come unto God, unite yourself to God, and the doing power you have is infinite!—and is none the less yours because it is His. Trim your ship steadily to the course, and God's own gales will waft it.—*Horace Bushnell.*

"THE PRIMITIVE EGO."

By Mabel E. Hotchkiss.

"HAVE I got to stay, Missis?"

Esther Buening, more briefly known as No. 1, in the formidable looking Broadstreet school where she set forth the law to the Primary Department, nodded and frowned with youthful severity.

In the seat before her, sat a future carver of his country's destiny, with a propitiating, full-souled grin, and a halo of red-gold hair—the one faint claim to saintship in his entire composition.

Miss Buening was new to the school, the city, and the profession, and fatigue and homesickness were battling powerfully with all the resolution which her mild brown eyes could summon.

The culprit, for such he was, took stock precociously of the quivering red mouth, the soft, pale cheeks, and the light curling hair; and the grin gave place to a far away, pensive expression.

"Sometimes," he observed presumptuously, goaded by the distant patter of departing feet—"sometimes you look all purty an' smilin', an' thin agin—"

He left the sentence suggestively unfinished, and watched to see the frown fade into a tiny wrinkle, and then smooth itself out altogether.

"I like you anyhow," he finished magnanimously.

Esther rose involuntarily, and stood beside the small seat, and the boy touched her hand with one of his own, sticky and deprecating.

"I—I think," she stammered, wondering if she were really developing a tyrannical strain, "you may—"

She was about to add "go," when she drew herself up sharply, remembering that this child had been apprehended in no less an offence than a pugilistic encounter with a schoolmate.

"You aren't a good boy, Peter Mulligan," she supplemented sadly, a little catch in her breath breaking the sternness of her voice.

Peter's head drooped under the glance of his judge, and a slow, red flush crept up to the no less vivid forelock on his brow.

Sentiment had played an exceedingly small part in his life, but he liked the velvet touch of this girl's fingers, and the delicate odor which her light gown exhaled. For some half-understood reason, he had entertained vague dreams of reformation since her advent in the school; but Fate, in the person of Timmy Doolan, daily tempted him above that which he was able.

"Pardon me, Miss Buening," interrupted a voice from the doorway at this juncture. "This parcel for you was overlooked in the afternoon mail."

The speaker, a teacher gray-headed in the service, beckoned Esther to the door.

"Don't be taken in by that sort," she advised incidentally, indicating the downcast Peter. "He reverts to the primitive ego, and must be treated accordingly."

As the lady's quick tread was resumed in the corridor, Esther turned in time to detect the delinquent lifting a wry face in the direction of the retreating figure. He could not, by any possibility, have understood the whispered conversation, but it was in the Mulligan blood to scent an enemy at any distance.

Esther was too absorbed in the parcel to make any immediate comment on the subject. She had noted the home postmark, and her fingers trembled over the strings. Her cheeks glowed when at last the cover was removed, and a profusion of tiny white asters from her own garden lay revealed on the desk.

"From home, Peter," she said unsteadily, unable to withhold the confidence.

"The folks to our place is awful fond o' thim, too," responded Peter, cheerfully, welcoming the softened mood.

Esther smiled in spite of herself. "The folks to our place," she recollected from a chance encounter of the previous Saturday, consisted of a brawny, loud-voiced mother, and five lesser editions of the child before her, in various stages of vociferous infancy.

The smile faded almost as quickly as it came, however, for the suggestion brought home to her mind the fact that, in all the teeming city about her, there was not a soul of whose kindred feeling she was sufficiently sure to enable her to share her treasure.

She ran thoughtfully over her list of new acquaintances. Among them, after all, was one whose friendship she felt sure she desired—a woman of the fashionable world who bowed to her occasionally from a handsome pony cart. Yet, as a person of the work-a-day world, Esther knew she could expect little more.

The boy, watching her face, sighed profoundly—a sigh that recalled her to the situation before her.

"Come, Peter," she said, lifting her head with a sudden inspiration. "Let's take the flowers to your mother."

For the first time in his life, Peter rose slowly, and escorted her doubtfully into the unsightly alley, leading to the even more unpresentable shanty he called home.

Mrs. Mulligan was frying onions over a battered oil-stove. She stared for a moment, wonderingly, then raised a vindictive right hand over the boy's head, for the maternal cuff which she believed the situation demanded.

"Wait, please," said Esther, hastily, with sudden enlightenment as regarded some of Peter's tendencies.

She put the box gently into the large, rough hands, and turned to the baby who was fearlessly reaching out his small, vigorous arms with all the enthusiasm of his race and age. He cooed and clapped, and even insisted upon drawing out the long, shining pins that held the pretty lace headgear so jauntily in its place.

As the dainty hat slipped into Esther's lap, a hand was laid on her bent head. It was heavy as a man's, but tender. She lifted her eyes, and met the mother's looking straight into hers. They were wet, and all the coarse lines of the face were softened.

"It ain't that I nivir had a prisint befure, Miss," she explained brokenly; "but, sure, nobody ivir would a' thought o' me alongside o' thim."

It was fully an hour later when Esther stepped out into the street, Peter accompanying her through the fast gathering autumn dusk with a sort of reverence in his eyes. Out where the narrow streets met a broader one, a pony carriage the girl recognized drew up before a dry-goods emporium. As the lady occupant was about to alight, a newsboy accidentally intercepted her progress. Still holding her whip, she lifted her hand in the same vindictive fashion Mrs. Mulligan had employed a little earlier, and struck him full across the face.

It occurred to Esther Buening as she walked slowly on, that the "primitive ego" was not confined to Peter's stratum in society, and that it was a little difficult to say where it was possessed of the most blessed possibilities.

LOUISIANA'S ENVIRONMENT.

A True Story.

A QUIET old town knew the solid worth of Louisiana, a colored woman who had passed at least two generations in her little cabin. The virtues of industry and honesty were joined with a good taste and a delicacy that won for their owner the respect of all who knew her. Louisiana never gossiped, and bore her troubles, which were many, with devout resignation. Her daughters were extravagant, dissipated, and not circumspect in their conduct, but Louisiana's gentle dignity endured the misbehavior that made her heart ache.

In her old age, Louisiana mellowed and became so kindly, so humble, so pious that her neighbors looked on her as one who might have been a good wife for Uncle Tom. The news of Louisiana's death spread over the township, and her heedless daughters were proud to see the cabin filled with white people. It had not occurred to them that the respect felt for the mother did not extend and descend to the second generation.

Brother A. told what a good woman Louisiana had been, how she had set an example to her own race, and won the respect of the other. Brother B. followed in a similar strain, and the praise was merited. Brother C. was a young gentleman, fresh from college and inclined to use long words. To the silent appreciative white listeners, he said:

"Some of us who have known our late sister's many virtues, her lofty aspirations, her earnest devotion, may at times have wished that she could have had a more congenial environment."

Dressed in their best clothes, puffed up with a sense of their own importance, and flattered by the presence of a throng, Louisiana's daughters heeded not this pointed remark. By the white people it is cherished as if it were one of the gems of Sydney Smith.

What is the secret of serenity? We all want to know it. Indeed, we do know it already. There is no secret about it. St. Paul speaks it out plainly enough. Everybody can see what it is. All things work together for good to them that love God. We must love God; that is the heart of it. Happiness, content, and right satisfaction, all doubts answered, all dark places lighted up, heaven begun here—this is the reward of loving God. In this world, tribulation; yes, but good cheer in spite of that, for the Son of God, whom we love, has overcome the world.—*George Hodges.*

Church Kalendar.

Nov. 5—Twentieth Sunday after Trinity.
" 12—Twenty-first Sunday after Trinity.
" 19—Twenty-Second Sunday after Trinity.
" 26—Sunday next before Advent.

KALENDAR OF COMING EVENTS.

Nov. 15—Conv., Michigan, New Hampshire.
" 21—Conv., Albany, Milwaukee.
" 21-23—Eighth Dept., Dallas, Tex.
Dec. 5—Synod, Springfield.

Personal Mention.

THE Rev. R. E. ABRAHAM, missionary at Middlesboro, has declined a call to the rectorship at Paris, Ky.

THE address of the Rev. E. RUDD ALLMAN is changed from Wamego to Manhattan, Kansas.

THE permanent address of the Right Rev. H. D. AVES, D.D., Bishop of Mexico, is Esquina N. E. Calles, Isaac Garza y Furntes, Monterey, N. L., Mexico.

THE Rev. GEO. DAVIDSON of Independence, Kansas, has accepted a call to become rector of St. Luke's Church, Marietta, Ohio, to take effect not later than January 1, 1906.

THE Rev. W. A. DENNIS of Washington, Ind., will enter upon the rectorship of Holy Trinity Church, Luverne, Minn., on December 3d.

THE Rev. G. L. L. GORDON, late rector of Christ Church, Matagorda, Texas, has accepted work under Bishop Aves in the Missionary Diocese of Mexico. His work is to be at Puebla, Orizaba, Jalapa, and Oaxaca. His address from date will be Juebla, Mexico.

THE address of the Rev. H. A. GRANTHAM is Ecole des Lettres de l'Université, Dijon, Côte d'Or, France.

THE Rev. J. B. HASLAM has entered upon the work at St. John's mission, Clybourn Ave., Chicago, Ill.

THE Rev. WILLIAM M. JEFFERIS, D.D., who expects to return from his trip around the world in December, will then be transferred to the Diocese of Springfield, with the position of General Missioner, and address at Springfield, Ill.

THE Rev. J. B. LAWRENCE of Macon has received a call to the rectorship of Calvary Church, Americus, Ga.

THE Rev. W. LENNIE-SMITH has resigned charge of the mission at Ashland, Ky., and removed to Livingston, Montana, where he began work on November 1st.

THE Rev. A. L. LONGLEY has resigned the rectorship of Trinity Church, Asbury Park, N. J., to accept that of Trinity Church, Bergen Point, N. J. (Dio. of Newark), and will enter upon his new work the First Sunday in Advent.

THE Rev. W. E. MORGAN, late of Virginia, Minn., has taken the work at Belvidere, Ill.

THE address of the Rev. FRANCIS B. NASH is Aguas Calientes, Mexico. Mr. Nash has charge of the American Church congregations at that place and those at San Luis Potosi and Tampico.

THE Rev. HENRY J. PURDUE, formerly of Beloit, Wis., is now rector at Brainerd, Minn.

THE Rev. MERTON W. ROSS of Springfield, Ill., is appointed rector of St. Andrew's Church, Walnut Hill, Omaha, Neb., as successor to the Rev. Frederick S. Graves. Mr. Ross will assume charge November 12th.

THE address of the Rev. R. ALAN RUSSELL is changed from Lynbrook, N. Y., to 32 N. Jardin St., Shenandoah, Pa.

THE Rev. ROBERT K. SMITH has resigned as curate of Grace Church, Newton, to assume charge at Westfield, Mass. (Dio. of W. Massachusetts), entering upon his new duties at the beginning of 1906.

THE Rev. WALTER I. STECHER has accepted a call to the rectorship of St. John's Church, Monticello, N. Y., and will assume his new duties November 30th.

THE address of the Rev. GEORGE J. WALENTA is changed from Philadelphia, Pa., to 21 Chestnut St., Boston, Mass.

BISHOP WORTHINGTON is in Nebraska looking after the interests of diocesan institutions, and such other matters as have not been assigned to his Coadjutor. He expects to be at the Hotel Manhattan, New York, by December 1st, where he may be addressed this winter.

THE Rev. O. M. YERGER of Citronelle has accepted the call to the Church of the Holy Cross, Unlontown, Ala., and adjacent points. The places vacated by him near Mobile will be served by the clergy in Mobile and by lay readers.

DEGREES CONFERRED.

ST. JOHN'S COLLEGE, Maryland.—LL.D. upon the Rt. Rev. JAMES HENRY DARLINGTON, D.D., Ph.D., Bishop of Harrisburg.

DIED.

BALDWIN.—At Vinita, I. T., October 30, 1905, LILLIAN CATHERINE, aged three days, infant daughter of the Rev. Richard D. and Frances B. BALDWIN.

SANDGRAN.—On the 27th inst., JANE A., daughter of the late Geo. M. and Eliza SANDGRAN.

SIMPSON.—On Sunday, October 22, 1905, of typhoid fever, RICHARD GORDON, only son of the Rev. S. P. SIMPSON, and grandson of the late Robert S. Sword.

Requiescat in pace!

OFFICIAL.

AMERICAN CHURCH MISSIONARY SOCIETY.

The annual meeting of the American Church Missionary Society will be held in St. Michael's Church, Trenton, N. J., on Tuesday, December 5th.

The election of officers for the ensuing year will be held at three o'clock in the afternoon. It is hoped that all the members of the Society will make it a point to be present at that time and place.

The programme for the day's services can be had by sending a card to 281 Fourth Avenue, New York.

Members will please notify me of their intention to be present.

ARTHUR SELDEN LLOYD,
General Secretary.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word. Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS WANTED.

BY woman of refinement, position as Nursery-Governess, Companion, House-Mother, or Teacher of Plain sewing in School or Institution, also parish-worker. Can furnish best of references. Address, CHARITY, LIVING CHURCH, Milwaukee.

AN UNMARRIED PRIEST desires employment in a parish where the type of service expected is Choral Eucharist every Sunday. Address: J., care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires position; Mus. Bac. *Oxon.*; Graduate, Royal College Organists; autograph testimonials from Sir John Stainer, etc.; reference present post. Address: OXON, care LIVING CHURCH, Milwaukee.

POSITIONS OFFERED.

DIOCESE OF PITTSBURGH.—Four Clergymen needed for Missionary work; stipends $800 to $1,000. Address Church Rooms, 512 Lewis Block, Pittsburgh, Pa.

A CHURCHWOMAN in good health as helper in a boarding school for Indian girls. Address: SUPT. ST. MARY'S MISSION SCHOOL, Rosebud, S. D.

MISCELLANEOUS.

WANTED—A few musical copies of the Canticles and *Te Deum;* a few copies of two or three Christmas and Easter anthems—also of the other festivals, if possible. And a few Tenor Solos, and Quartette anthems. All should be simple and within the average reach of a frontier Choir. Please address: The Rev. THOS. JENKINS, St. John's Rectory, Ketchikan, Alaska. All will be acknowledged with thanks.

CLERICAL REGISTRY.

CHURCHES REQUIRING CLERGY HELP of the HIGHEST type of character and ability at Stipends $500 to $3,000, can readily find it by writing the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

APPOINTMENTS just filled by THE REGISTRY: Shawnee, Okla., stipend, $720; Punxsutawney, Pa., $1,000; Parish in Far West, $1,200 and Rectory; Southern Assistantship, $600 and Rooms.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to $2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

INFORMATION WANTED.

BENNETT.—If the present address of LOUISE DEPUI BENNETT, who was born in Rieglesville, Pa., on the 22nd of June, 1883, and baptized in the church at Easton, Pa., can be furnished me by herself, her rector, or any other person, I can give her some information of which she and others will be very thankful.

FRANK T. CADY,
Rector, Church of Redeemer.
Sayre, Pa.

SCHOOL PROPERTY FOR SALE.

On Saturday, November 25th, 1905, at Mt. Vernon, Ohio, the magnificent school property known as Harcourt Place Seminary, operated as a school for girls, will be offered for sale to the highest bidder. A splendid plant, beautifully located in a twelve-acre park in Gambier, Ohio, the seat of Kenyon College. Three large buildings. Furniture not included. Accomodations for eighty boarding pupils. Property in first-class condition. Good reputation. Unsurpassed climate. Must bring at least $44,500. Terms cash. For particulars inquire, OUTHWAITE, LINN & THURMAN, Wyandotte Building, Columbus, Ohio.

PARISH AND CHURCH.

THE INDIANAPOLIS VESTMENT BAG—needed by every clergyman—found useful in fourteen Dioceses, Rhode Island to Sacramento. Send $2.50, or letter of inquiry, to THE INDIANAPOLIS VESTMENT BAG CO., 1518 Park Ave., Indianapolis. Satisfaction guaranteed.

FOR SALE, second-hand, slightly worn: 1 set of black vestments, Roman satin, plain, with old gold orphreys, $5.00. 1 set red vestments (terra cotta), Roman satin, figured, $5.00. 1 set, old gold color, Roman satin, figured (Sarum), $5.00. 1 set, violet, Roman satin, figured, $5.00. 1 set white silk—stole and maniple of Roman satin, $5.00. 1 white silk cope with red hood and sacred monogram, $10.00. 1 black silk cope, with purple hood (plain), $10.00. Apply: SACRARIUM, LIVING CHURCH, Milwaukee.

THE CLASS in Ecclesiastical Embroidery of the Diocese of Ohio are prepared to take orders for altar hangings, stoles, and altar linens. All orders promptly filled. Address: MRS. CHAS. KEMMER, Secretary, 55 Granger St., Cleveland, Ohio.

COMMUNION BREADS AND Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

MISCELLANEOUS.

ARUNDEL CHROMOS. Large number in stock; many rare ones. Send stamp for this month's list. SAINT JUDE'S DEPOT, Birmingham, England.

LANDSCAPE ARCHITECT.

A. PHELPS WYMAN, Landscape Architect, 17 East Van Buren St., Chicago, Ill. Minneapolis office: At Handicraft Guild, 2nd Avenue and 10th St., South.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

WE BEG OF YOU TO READ THE CIRCULARS BEING SENT YOU.

We are trying to get information of the utmost importance before the clergy and laity of the Church. How shall we do it? It is impossible by letters. It would require too many. It would cost too much. So would personal calls. The only avenue open is by circulars. We try to make these clear and readable. They suggest a most necessary work. They ask your help. It will only require a moment to do the good deed suggested, perhaps five minutes a year. We beg of you, read our circulars before you throw them away.

At least know what your official pension organization in the Church is planning to do. Learn that there is one official organization.

Most important plans are now being pushed. Nothing more important has ever been suggested.

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BOOKS RECEIVED.

G. P. PUTNAM'S SONS. New York.

Jesus and the Prophets. An Historical, Exegetical, and Interpretative Discussion of the Use of Old Testament Prophecy by Jesus and of His Attitude Towards It. By Charles S. Macfarland, Ph.D. (Yale), Minister of the Maplewood Congregational Church of Malden, Massachusetts. With an Introduction by Frank K. Sanders, Ph.D., D.D., Dean of the Divinity School of Yale University.

CHARLES SCRIBNER'S SONS. New York.

The House of Mirth. By Edith Wharton. With Illustrations by A. B. Wenzell. Price, $1.50.

A Child's Garden of Verses. Robert Louis Stevenson. With Illustrations by Jessie Wilcox Smith. Price, $2.50.

THE PASTORS' PUBLISHING UNION. Oak Park, Ill.

His Life in the Words of the Four Gospels. An Interwoven Narrative. Prepared by the Pastors of Oak Park, Ill. Paper, 14 cts. postpaid; cloth, 30 cts.

E. P. DUTTON & CO. New York.

Bold Robin and His Forest Rangers. By Caroline Brown. Drawings by F. L. Bennett. Price, $1.25.

A Natural History for Young People. By the Rev. Theodore Wood, F.E.S. With Twelve Colour and over Three Hundred Black and White Illustrations by Charles Collins, R.B.A., J. Halliday, G. Edward Collins, R.B.A., and A. T. Elwes. London: Ernest Nister. Price, $2.50.

The Casentino and Its Story. By Ella Noyes. Illustrated in Colour and Line by Dora Noyes. Price, $3.50 net.

LITTLE, BROWN & CO. Boston.

Il Libro D'Oro of Those Whose Names are Written in the Lamb's Book of Life. Translations by Mrs. Francis Alexander. Price, $2.00 net. Postpaid, $2.18.

The Florence of Landor. By Lilian Whiting, author of *A Study of Elizabeth Barrett Browning,* etc. With Illustrations from Photographs. 8vo. Decorated cloth, in box, $2.50 net.

LONGMANS, GREEN & CO. New York.

The Red Romance Book. Edited by Andrew Lang. With Eight Coloured Plates and Numerous Illustrations by H. J. Ford. Price, $1.60 net; by mail, $1.75.

The Golliwogg's Fox-Hunt. Pictures by Florence K. Upton. Verses by Bertha Upton. Price, $2.00.

EDWIN S. GORHAM. New York.

King's Views of New York. Four hundred illustrations. Paper, 50 cts.

A. C. McCLURG & CO. Chicago.

Making the Most of Ourselves. A Series of Talks for Young People. By Calvin Dill Wilson, author of *The Story of the Cid,* etc.

THE MACMILLAN CO. New York. (Through Messrs. A. C. McClurg & Co., Chicago.)

An Island in the Air. A Story of Singular Adventures in the Mesa Country. By Ernest Ingersoll, author of *The Ice Queen,* etc. Illustrated. Price, $1.50.

New Creations in Plant Life. An Authoritative Account of the Life and Work of Luther Burbank. By W. S. Harwood. Price, $1.75 net.

Tales of the Fish Patrol. By Jack London, author of *The Sea-Wolf,* etc. With Illustrations by George Varian. Price, $1.50.

Sir Thomas Browne. By Edmund Gosse. English Men of Letters Series. Price, 75 cts. net.

Heart's Desire. The Story of a Contented Town, Certain Peculiar Citizens, and Two Fortunate Lovers. A Novel by Emerson Hough, author of *The Mississippi Bubble,* etc. Illustrated. Price, $1.50.

GEO. W. OGILVIE. Chicago.

Faulty Diction, or Errors in the Use of the English Language and How to Correct Them. By Thos. H. Russell, LL.B., Editor-in-Chief of Webster's Imperial Dictionary. Copyright 1905 by Geo. W. Ogilvie. Russia leather, 50 cts., postpaid; cloth, 25 cts.

THE EVERETT PRESS. Boston.

The Saloon Problem and Social Reform. By John Marshall Barker, Ph.D., Professor of Sociology in the School of Theology, Boston University. Price, $1.00.

THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS. New York.

George Alonzo Hall. A Tribute to Consecrated Personality. George A. Warburton.

PAMPHLETS.

The Pan-Anglican Congress of 1908. Its Ideals and Hopes, with Details and Suggestions Relating to Problems and Duties of the Church in All Parts of the World. Published under the Authority of the Pan-Anglican Committee. Society for Promoting Christian Knowledge, London: Northumberland Avenue, W. C.; 43 Queen Victoria Street, E. C.; Brighton: 129 North Street. 1905.

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1906. Advance Sheets Privately Distributed. Not for sale.

The Church at Work

GIRLS' FRIENDLY SOCIETY.

THE CENTRAL COUNCIL of the Girls' Friendly Society in America held its 20th annual meeting in St. George's parish hall, New York, October 23d to 27th. The business meetings were supplemented by interesting and helpful conferences of associates, branch secretaries, and diocesan officers.

The "Quiet Hours" preparatory to the meeting were held at the Church of the Incarnation and conducted by the Rev. J. C. Roper, D.D., of the General Theological Seminary. Dr. Roper took for his general subject the parable of the Good Shepherd, presenting in the three brief addresses vivid and striking pictures of different phases of the life of an Oriental shepherd, and finding in each practical lessons for the individual of the organization.

On Tuesday morning the Society met in the same church for its corporate communion. Dr. Grosvenor, the rector of the church, being the celebrant. Bishop Potter had accepted an invitation to make an address at this service, but, owing to absence abroad, was obliged to cancel the engagement.

At 10 o'clock Tuesday morning, the Central Council met in St. George's parish hall. Prayers were offered and a brief address made by the Rev. W. M. Birckhead, priest in charge, after which Mrs. Thomas Roberts, President of the G. F. S. A., took the chair, and was warmly greeted. It was indeed a

great pleasure to each one present to see her beloved president in her accustomed place after her long and severe illness, and it was with deep sorrow that they faced the knowledge that it was the last time she would fill that position, she having finally declined re-election. Mrs. Roberts has been for eleven years at the head of the Girls' Friendly Society, and its development along broad lines has been in a great measure due to her wise leadership. Happily the Society will not lose the advantage of her wise and able counsel, as early in the meeting a resolution was unanimously adopted, conferring upon her the title of Honorary President, and giving her a "seat, voice, and vote upon the Central Council and the three standing committees."

The business sessions of the Council lasted all through Tuesday and Wednesday, and were attended not only by those entitled to a vote, but by many associates, who listened with interest to reports and discussions. The Council made a wise choice in selecting as Mrs. Roberts' successor, Miss Mary Benson of Brooklyn, First Vice-President of the G. F. S. A., and well known in many branches of Church work. Miss Eve Alexander of Baltimore was reëlected as Secretary and Treasurer, and eight Vice-Presidents were chosen, representing widely separated sections of the country. They are: Miss Hopkins (Western Massachusetts), Miss Sibley (Michigan), Mrs. Shirley Brown (Central New York), Miss Spalding (Colorado), Mrs. H. C. Bolten (Washington), Mrs. Hinks (Montana), Mrs. H. J. Winser (Newark), and Mrs. Rudolph Williams (Chicago). To each of these vice-presidents is assigned a definite territory, within whose bounds she is expected to do all in her power to extend the work, and to further the growth of the Society.

The reports presented by vice-presidents and by the various central committees showed encouraging growth and most healthy conditions. Over fifty new branches have been formed, and the Society is gradually reaching out into new and untried fields. Several new Holiday Houses have been opened this summer, affording to tired girls an opportunity for rest and recreation. A most interesting account was given of the work done by the G. F. S. in connection with the Travellers' Aid Association, and the report of the committee on Commendation told of girls coming from abroad who, through the G. F. S., were enabled to meet and make friends in a new land.

An important step was taken in placing in the Constitution the rule in regard to divorce, first adopted at Hartford, and passed by an overwhelming majority at four successive meetings of Central Council. This article provides that: "No one shall be admitted as an associate who, being divorced from her husband, has during his life-time been married to another, or who has married a man having a divorced wife living."

A central committee on Work for Missions was created, to whom was entrusted the task of formulating a plan for missions by individual branches, with a view to avoiding duplication of effort, and arousing a greater interest in the cause.

Miss Emily Paddock, well known as the able and enthusiastic organizing secretary of the G. F. S., being obliged to relinquish her arduous work, was given by the Council the title of Honorary Deputation Secretary, with a seat and vote upon the Central Council.

It was a source of deep regret that the Woman's Auxiliary had arranged for an important and interesting series of meetings on Thursday. The date of the meetings of the Girls' Friendly Society was settled in May last, after consultation with the authorities at the Church Missions House. Not only did this action of the Woman's Auxiliary sorely disappoint many women who are loyal members of both societies, and who would have esteemed it a privilege to attend both meetings, but the two great Church services arranged for Thursday evening, necessarily suffered from the division of interest on the part of clergy and laity.

The annual address of the president was given on Thursday morning, on which occasion all associates were invited to be present, as well as representatives from various organizations in the city working for or with girls. Mrs. Roberts spoke of the high aims of the Society, the need for its work, and its origin and early development. She pointed out that its growth in every direction was due to the earnest effort of the individual associate. And in conclusion, to show to what a point of development that work had come, she read a brief summary of the branch reports for the past year.

Thursday afternoon was devoted to the annual conference of associates. Papers were read by Mrs. H. C. Bolten of Washington and Miss Isabel Lord of Brooklyn, on "The Opportunities of an Associate," and by Miss McGuire of Washington and Miss Whipple of Massachusetts, on "The Relation of a G. F. S. Branch to the Rector and to other Parochial Agencies." There was an interesting discussion following the papers on each topic, and at the close, questions previously sent in by perplexed associates, were answered.

On Thursday evening a grand and inspiring service was held at St. George's Church. Over one thousand members and associates were in the long procession which entered the church in two apparently never-ending streams. The Bishop of Long Island read the lesson, and a large number of clergy were in the chancel. The sermon was preached by Bishop Greer, who spoke of the good, inherent, though often hidden, in every soul, and of the necessity for sympathy and friendship. He urged that all work done in God's name should be "personal rather than professional, positive rather than negative, and religious rather than secular." This grand service brought to a fitting close a most interesting meeting, noteworthy for important action taken, for patient attention to details, and for perfect harmony, even where there was an honest difference of opinion. As was previously agreed, no large general reception or private entertainment was given during this meeting. Pleasant informal gatherings, however, were held every afternoon at St. George's Deaconess' House, where simple refreshments were served, and where, over the inevitable cup of tea, greetings were exchanged, experiences related, and difficulties smoothed away.

A small reception was held on Wednesday afternoon at the New York Training School for Deaconesses, where, by invitation of Dean Knapp, many of the New York clergy met the officers and members of the Central Council.

The annual meeting of 1906 will be held in Cincinnati, when it will be entertained by the diocesan organization of Southern Ohio.

GUILD OF ST. BARNABAS.

THE NATIONAL COUNCIL of the Guild of St. Barnabas for Nurses held its 16th annual session in Charleston, S. C., October 24-26. It was a pleasure to have the Chaplain-General, the Bishop of Pittsburgh, present with the members of the Order. On the afternoon of their arrival, the delegates were entertained at a tea given by Mrs. Louis D. Simonds, an associate of the Guild. The opening service was held on the night of the 24th, at St. Luke's Church, the rector of which (Rev. Louis G. Wood) is the local chaplain. The church was beautifully decorated with flowers, palms, and ferns, and over the chancel was suspended the guild medal, made of ferns and flowers. A tender and loving address was made by Bishop Capers, who began by saying he had "a message for the members of the Guild" from St. Paul's words to the Colossians: "And whatsoever ye do, do it heartily, as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." The offering was for the fund for the support of the nurse whom the Guild maintains in the foreign field. There was a celebration of the Holy Communion in St. Michael's Church at 7 A. M. on Wednesday, at which Bishop Whitehead was the celebrant. The Council met in St. Michael's parish house, when 38 delegates, representing 14 branches, answered to the roll call. Bishop Whitehead introduced Bishop Capers, who made an address of welcome to the visiting delegates. In the absence, on account of illness, of the General Secretary, Mrs. William Reade Howe, Miss Mary M. Clark of Orange, N. J., was elected secretary *pro tem.* The following telegram was sent to Mrs. Howe:

"Before any other business, the Council sends a message of love and sympathy to its Secretary."

Most encouraging reports for the past year were read, and then the Rev. Ellis Bishop of Boston made a report on the publication of the *News Letter*, the official organ of the Guild, and recommended a continuance of its publication, which was heartily approved by the Council. A central committee was appointed to work for the increase of the Guild's pension fund for sick nurses, and it was decided to authorize the chaplain of each branch to appoint a committee of three to be in communication with the central committee. The amendment to the general Constitution, that associates of the Guild need not necessarily be members of the Church, which had been proposed at the last annual meeting, was unanimously adopted. The following officers were elected: Chaplain-General, Bishop Whitehead; General Secretary, Mrs. William Read Howe of Orange, N. J.; General Treasurer, Miss Sutliffe of New York.

At 1 P. M. the Council took a recess, and the members adjourned to the hall of the South Carolina Society, where a delightful luncheon was served by the Charleston members. On their return to the parish house, the delegates were photographed in a group in the churchyard, with historic old St. Michael's as a background. At the afternoon session, routine matters were discussed, and a committee was appointed to work with the Chaplain General on some proposed additions to the Manual. Orange, N. J., was selected as the next place of meeting. By unanimous vote, the thanks of the Guild were extended to Bishop Capers, who had been elected a priest-associate; to the members of the Charleston branch for their hospitality and kindness; and also to the Rev. Messrs. Wood and Kershaw.

On Wednesday evening, a reception was given to the delegates at the home of Dr. W. P. Cornell, an associate of the Guild, and the host of Bishop and Mrs. Whitehead, and on Thursday morning, there was an excursion round the harbor and up the Ashley and Cooper rivers.

JACOB RIIS ON CLOSED CHURCHES.

MR. JACOB A. RIIS of New York was the special speaker at the Sunday service held in Houston Hall of the University of Pennsylvania, on Sunday, October 29th. Among other remarks, he said:

"This morning early I passed along Broad street [Phila.] feeling like entering a church for a few minutes of meditation. All the churches were closed. At last I found a Roman Catholic church which was open, but crowded to the doors, so I could not get in. Returning, I found the Church of the Ascension, on which was the sign: 'Church always open for those who desire private prayer.' Men have no right to close the House of

God. . . . It is an offense against God if you close your church doors."

The rector of the Church of the Ascension is the Rev. G. Woolsey Hodge. This church is in a very populous neighborhood, and it is needful to employ a woman to remain in the church all day.

BURIAL OF REV. DR. SHORT.

THE FUNERAL services for the Rev. Dr. Short, rector of St. Peter's Church, St. Louis, whose death was announced last week, were held at St. Peter's on October 29th, by the Rev. J. R. Winchester, D.D., rector of the Church of the Ascension, and the Rev. S. E. Arthur, assistant at St. Peter's. The clergy of the city and vicinity were very generally in the procession, while members of the parish guilds and of St. Peter's Club were present in a body. The pall-bearers were members of the vestry.

Dr. Short was born in Litchfield, Conn., November 10, 1845, of a distinguished ancestry. With Churchly influences early planted in his life, he naturally turned his thoughts to the ministry, following in the steps of his father, the Rev. David Short. His educational and pastoral career was noted last week. His work in St. Louis has been phenomenal in the construction of the new church and parish house, one of the most beautiful groups of church buildings in the Southwest. As a preacher, Dr. Short was distinguished for clear and vigorous thought, and though his study led him along lines of historic criticism touching religious questions, yet his pen and tongue were freed from venom and skepticism. With tears in his eyes, he would speak of his Saviour's love and his desire to advance His Kingdom among men. As a writer also, he gained wide reputation, being a regular contributor to the Church papers; his book, *Christian Science: What It Is*, attracted a great deal of attention. As a man among men, Dr. Short's influence was probably most keenly shown; his judgment was eagerly sought, and few of the city clergy would number among their friends so many prominent business men. The devotion of his vestry during the long months of his illness was a proof of the hold he had upon their affection.

Dr. Short is survived by his wife, four sons, and one daughter.

PRESBYTERIAN CONGREGATION ENTERS THE CHURCH.

ANOTHER INSTANCE of a whole congregation, this time accompanying their minister, applying for admission into the Church, is reported from Alaska, following on the similar occurrence of last year among Congregationalists in Western Massachusetts.

Some ten months ago, the Rev. H. P. Corser, pastor of the People's Church in Wrangell, Alaska, wrote the Bishop, asking for the privilege of a conference to consult about his coming into the Church, together with his congregation. For the time being, in the Bishop's absence, the matter was referred to the Rev. Thomas Jenkins of Ketchikan, who had been commissioned to visit Wrangell occasionally to minister to the few Church people already there. No haste was made and no enticements were offered. It was six months before the Bishop was able to visit the place. After having held two conferences—one with the pastor himself and the other with the people—the Bishop called the Standing Committee together and placed the case before them for their consideration and counsel. The opinion of the committee was that both pastor and people should be encouraged in their desire. They have accordingly been received under the supervision of the Bishop. The pastor himself has been confirmed and applied to be admitted as a postulant and candidate for Holy Orders. The work has been placed for the present under the direction of the priest in Ketchikan, and Mr. Corser has been made lay missionary to the people whom he seeks to bring with him.

The People's Church is an independent organization, about three years old. They have built a neat little church, costing $2,000, by their own efforts, and it is paid for. Formerly Mr. Corser and his people were Presbyterians, but they have entirely repudiated Presbyterianism. There was no denominational break to complicate the problem. The people are very happy over the change, and a good number are looking forward to Confirmation after due preparation. There is a good congregation of both whites and natives. Separate services are held for each—and a good Sunday School, also other organizations. Mr. Corser is a graduate of Lafayette College and Union Theological Seminary, and has been a missionary during the whole of his ministry.

SALT LAKE PARISH KEEPS AN ANNIVERSARY.

ST. PAUL'S CHURCH, Salt Lake City, kept its 25th anniversary on Sunday, October 29th. At the high celebration, the rector, the Rev. Chas. E. Perkins, gave an historical review. "The congregation and the Sunday School," he said, "have always realized that they had a duty to the Church at large, in the District and in the missionary work of the Church throughout the world, and have endeavored to contribute their share to that work. We are in hearty sympathy with the methods of the 'Apportionment Plan,' and feel that it is a grateful way of showing our

REV. CHAS. E. PERKINS.

appreciation of the help received from the General Board of Missions for so many years." The vestry, Woman's Guild, Altar Guild, choir, and Brotherhood of St. Andrew, all received words of warm appreciation.

Bishop Spalding preached the anniversary sermon, from Exodus xiv. 15: "Speak unto the children of Israel, that they go forward." He said, in part: "It would seem at first as if the occasion required congratulation rather than exhortation, reminiscences rather than prophecy; and yet, no matter how prosperous the past has been, the future is full of difficulty, and words of encouragement and advice are appropriate. Every anniversary is the beginning of an important future. We here, in the West, are in every sense pioneers. Frontiersmen have always contributed three things to the nation: Energy, versatility, and morality. The morality in this Western country is not what it ought to be, for the probable reason that we have too little religion. Pioneers of old embodied energy, versatility, and morality, because they had been religious men at home. The Church, standing as a religious organization, has in its power to contribute to this Western life of ours a more undaunted energy, a more inspired adaptability, and a more consistent morality."

A children's festival service was held in the afternoon, when the Rev. George C. Hunting delivered an interesting address on "Reminiscences of a Western Missionary."

At Choral Evensong the church was again filled by a large congregation. The Bishop preached, and also dedicated the beautiful organ, a remarkably sweet-toned instrument built by the W. W. Kimball Company of Chicago. The musical part of the service, including several fine anthems, was splendidly rendered by a full choir under the direction of Mr. J. B. Berkhoel, organist and choirmaster. The floral decorations were lavish and tasteful.

A parish social gathering occurred in the rectory on the following evening, and on Tuesday morning, the actual anniversary

ST. PAUL'S CHURCH, SALT LAKE CITY.

date, the Holy Eucharist was celebrated. At a meeting of the Woman's Guild, plans for the erection of a parish house and new rectory were discussed, and cash subscriptions and pledges to the amount of nearly $1,000 were received.

This handsome church, with its vine-clad walls and bright and beautiful interior, is the pride of the congregation, and admiration of casual visitors.

The story of St. Paul's Church is the story of a work begun in faith and prayer, fostered by self-denying labors, kept alive by unflagging hope, and in spite of the usual ups and downs of a pioneer community grown to a position of influence and importance in a growing city, and with most cheering prospects of future development and usefulness.

Like many another prosperous parish, St. Paul's had its first beginning in a small Sunday School in a private house. The first service was held by the Rev. Samuel Unsworth, a veteran clergyman now doing valuable work in the District of Sacramento. The movement to build a church took shape early in the year 1880, when a lot was purchased and bids invited. The cost of ground and structure was about $20,000. The work must have been pushed forward vigorously, for on the 31st of October in the same year the new church was opened in the presence of a large congregation. It was due to the munificence of the Misses Mount, of New York City, that the church was built and paid for, so that it could be consecrated by Bishop Tuttle in March 1881. The pious and generous act of Miss Jane E. Mount is inscribed on the altar cross in her memory, presented by her sister, Miss Susan Mount. The chancel furniture, Communion service, bell, and font, as well as the rectory, were all gifts from the same godly and open-handed family.

In 1893 the mission was organized as a parish, but later it was deemed expedient to return to its former status. It was nearly six years later when steps were taken to put the work upon an entirely self-supporting basis. The new organization was effected in 1900 on the Feast of the Purification of the Blessed Virgin Mary, and the parish has since continued to be independent and prosperous.

LOUISVILLE MISSIONARY CONFERENCE.

THE LOUISVILLE Missionary Conference, in some respects unlike any missionary conference ever before held in the Church, had its second session on Sunday afternoon, October 29th. Church workers filled Masonic Theatre, some being compelled to stand. There were two hundred choristers on the stage, and the singing was spirited. Bishop Woodcock presided, and his remarks were a series of epigrams, most of which were cheered. He explained that the purpose of the meeting was to hear what is needed from the Church in Louisville. Mr. Samuel Finley Jones of Boston described rescue mission work under his charge, and when he had concluded, the Bishop told of his ambition to have the Church in Louisville undertake similar work in the see city. Mr. John Howe Peyton, an official of a Kentucky railroad, told about conditions in the diocese, the mountain work, and the neglected towns. He said mountaineers are as fine a lot of people as exist anywhere, and only need the Gospel to help them to better their lives. The Bishop remarked that there are more than half a hundred counties in Kentucky wherein the Church service has never been established. Finally the Rev. Dr. Lloyd spoke in behalf of missions throughout the world.

The theatre contained, in boxes and throughout the body of the house, the best that the Church has in the city. That is, it was a truly representative gathering, so that the speakers addressed their pleas to all Louisville. The Conference closed on the evening of the 30th with a dinner at a principal hotel. Care had been taken not to dispose of a large number of tickets. As the toastmaster, Mr. M. Cary Peter, explained, men of Louisville had been notified that a dinner would be served for such men as cared to help the Bishop in some form of Church work, each man to pay his way. In response to this notice about one hundred and fifty men sat down to the tables, indicating what splendid material Bishop Woodcock has, waiting to be organized and set at systematic endeavor. Speeches were made by Messrs. Chas. H. Gibson, Pendleton Beckley, and A. E. Richards. Mr. Jones of Boston spoke again of his work, and Bishop Woodcock concluded, expressing his gratitude at such hearty responses to his invitation for help, and his feeling of encouragement at finding himself surrounded by such a fine body of men. He gave an invitation to meet him at the Cathedral on Monday evening, November 13th, when an organization will be effected for Church work in Louisville.

FOR CLOSER RELATIONS AMONG CHRISTIANS.

AT A RECENT meeting of the Massachusetts branch of the Federation of Churches it was voted to accept certain recommendations made, at the diocesan convention of the Church last May, as well as by another religious body, as follows:

"The first word is one of grateful recognition of the wonderful change during the past half century from sectarian rigidity toward Christian sympathy and coöperation. The Churches have emphasized the fundamental truths of Christianity, and transient opinions have taken their subordinate place. The more intelligent study of the Bible, the use of the same hymns, the appreciation of the unifying effect of Liturgical worship, personal prayer, and coöperation in philanthropic and social work have combined to draw all Christians together. Christian unity has more to hope for along these lines than through conciliar action."

The following therefore has been adopted by the local Federation as "feasible lines of coöperation in local communities":

"1. That all the Churches of a community should 'combine to engage one person, who, as representative of all, may call upon newcomers, welcome and direct them toward the Churches of their affiliation,' and 'minister to those in need.'"

2. That "through a joint committee" they study "the religious conditions of the community," "holding meetings of representatives of all denominations to hear and discuss its reports."

3. That they hold "public service in some central place where the people will find hymns, prayers, and a gospel common to all Christians."

4. That they establish "courses of lectures on the Bible, practical Christian living," "and the study of the meaning and origin of Christianity."

5. That they "unite in calling on all citizens to join in the observance of Holy Week for the cause of spiritual refreshment and righteousness."

CONSECRATION OF ST. PAUL'S CHURCH, PAWTUCKET, R. I.

THIS VERY interesting event took place October 31st. St. Paul's is the oldest parish in the Blackstone Valley, having been founded in 1816. Its first rector was the Rev. John L. Blake, who was succeeded in 1820 by Dr. Taft, who held the rectorship till 1869, and was followed by the Rev. Emery H. Porter, D.D., now rector of Emmanuel Church, Newport; the Rev. Theodore D. Foster, and the present rector, the Rev. Marion Law. The newly consecrated building was started in 1901 and on Maundy Thursday 1902 the first service was held.

When the idea of building a new church was first mooted, the old one having fallen into bad repair, the feasibility of accomplishing it was despaired of for years to come. The Rev. Marion Law, however, was so optimistic, enthusiastic, and persevering that the desired result has been attained, the new church being a lasting monument and example of what faith, strengthened by prayer and work, can do. Bishops McVickar of Rhode Island and Lawrence of Massachusetts and almost all the clergy of the Diocese, some from outside, and a large gathering of the laity, were present.

The structure is of stone, and the tower is surmounted by a large cross, which is illuminated by electricity on Sunday evenings, and can be seen from a great distance.

RETIREMENT OF DR HODGES.

IT IS STATED that the Rev. J. S. B. Hodges, D.D., for 35 years rector of St. Paul's Church, Baltimore, has tendered his resignation of the rectorship, to take effect January 1st, 1906, and on that date will become rector emeritus of the parish. Dr. Hodges is not only senior of the Baltimore clergy, but is distinguished throughout the Church for his services in many ways, not least of which have been given to the music of the Church.

DEATH OF REV. GEORGE H. CLARE.

THE DEATH of the Rev. George H. Clare, who had only recently entered on the rectorship of St. Stephen's Church, East Liverpool, Ohio, occurred on October 28th at the rectory at that place. He had recently gone to the parish from Martin's Ferry in the Diocese of Southern Ohio, and succeeded the Rev. Edwin Weary in the rectorship. Mr. Clare was in Roman orders and was received into the American Church by the Bishop of Tennessee in 1897. He was for a time rector of St. Mary Magdalene's Church, Fayetteville, Tenn.; after that, rector at Martin's Ferry; and had within the past few weeks taken the rectorship at East Liverpool.

The following touching incident of his last hours is told in a special dispatch to the Philadelphia *North American:*

"When the choir of St. Stephen's Episcopal Church assembled for rehearsal last evening, they received a request from the rector of the church, the Rev. George Hunter Clare, who was ill at his home, that they sing 'Lead, Kindly Light' and 'Nearer, my God, to Thee,' the two favorite hymns of the late President McKinley as well as of the rector.

"The two hymns were rendered, and just as the choir was about to repeat them a messenger came running from the rector's house, which adjoins the church, to announce that the rector had just died. A window in his room had been raised, and the notes of the two hymns were being wafted into the room during his last moments."

DEATH OF REV. B. F. NEWTON.

THE DEATH of the Rev. Benjamin Franklin Newton, rector for 22 years of the Church of the Good Shepherd, St. Louis, occurred on Thursday, November 2nd. Mr. Newton was born in Ipswich, Mass., in 1847, and graduated from Harvard Divinity School in 1876. His first parish was at Ipswich. In 1878 he became rector of Texarkana, Tex., and remained there four years. In 1883 he accepted a call from the Church of the Good Shepherd, St. Louis, and remained its rector until his death. He was unmarried.

ELECTION DAY PRAYER IN PHILADELPHIA.

THE FOLLOWING special prayer was set forth by the Bishop of Pennsylvania, to be used prior to election day, at which the important issue fronted the electors of Philadelphia of confirming or failing to confirm the reform administration of Mayor Weaver:

"Almighty and Everlasting God, who by the light of Thy Holy Spirit dost enlighten the minds of men to perceive and know what things they ought to do, and dost also endow them with strength to do what they ought, we beseech Thee so to illuminate the minds and purify the hearts of all the men of this Commonwealth who are qualified to vote in the election which is near at hand, that we may realize the responsibility that is laid upon us by our citizenship; that we may vote in the fear of God, and for the keeping of His Commandments; that we may cast our ballots only for such men as are fit and suitable for the offices to be filled; men who love the truth and hate lying; men who love righteousness and abhor iniquity; men who will use their office for the welfare of the people, and not for their own personal ends.

"Bless, we pray Thee, every effort that is made to secure the purity of this election, and guide every voter that he may vote according to Thy will.

"Grant us, O Lord, a fair vote, an honest count, and a true return; that the hearts of this people may be encouraged to serve Thee with a pure intention and a willing mind. All which we ask in the Name of Him who is the Way and the Truth, and the Life, Jesus Christ, our Lord. *Amen.*"

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Visit to Holt—Clergyman Married.

ON OCTOBER 29th, the Bishop, accompanied by the Rev. S. B. McGlohon, minister in charge, visited the mission of St. John's, Holt, which is seven miles from Tuscaloosa. Twenty-nine members of the choir of the parish church accompanied the clergy, and preceded by the crucifer, all in robes, marched into the schoolhouse, where service was held. The Bishop preached and confirmed a class of three. There are forty children in the Sunday School, mostly from the families of the workmen in the iron furnace, for whom the mission is primarily intended. Services are maintained every Sunday by a lay reader,

and the minister in charge makes two regular visits monthly.

THE REV. BERTRAM E. BROWN, until recently rector of the church at Uniontown, but now of Eufaula, was married by the Bishop, at the former place, on October 26th. Immediately after the marriage ceremony, and while waiting for a train, Mr. Brown returned to the church and presented a candidate for Confirmation.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

Missionary Notes.

THE BISHOP has spent the greater part of the summer in Sitka, during which time the building of the episcopal residence has been carried on, though it will not be ready for occupancy before Christmas. At Eagle the Church has purchased property formerly owned by the Presbyterians, who will abandon their work which the Church has assumed. The Rev. Dr. Driggs has returned to his far-away post at Point Hope, within the Arctic circle, the most northerly of our missions, having returned from his year's leave of absence. The Rev. Chas. E. Rice has returned to his posts at Circle City and Fort Yukon, the one just across and the other just this side the Arctic circle. Mr. E.K. Knapp, who has been stationed at Point Hope during Dr. Driggs' absence, expects to travel with Archdeacon Stuck during the coming winter. The Rev. C. E. Betticher, formerly of Philadelphia, has assumed charge at Fairbanks, and the Rev. C. F. Mulliken at Sitka. A new school for Indians is to be erected at Ketchikan if the necessary funds, about $1,000, can be raised. The Bishop celebrates the 10th anniversary of his episcopate on November 30th, St. Andrew's day.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Gifts for the Cathedral.

ON ALL SAINTS' DAY, at the Cathedral of All Saints, the Bishop unveiled and blessed the Hilton memorial window in the south transept of the church. This is the second of two beautiful rose windows placed in the Cathedral within the year. Two mosaics, made in Venice, but delayed in their arrival, given by his family in memory of the reverend and beloved Chancellor of the Cathedral, Dr. George Galen Carter, are to fill the large panels on either side of the great east window. The figure on the north side is the Blessed Virgin Mary, and on the south side, St. John the Divine. The memorial tablet in the ambulatory at the east end of the Cathedral commemorating the gift by which the Cathedral Choir was finished, is a very beautiful bit, both in its design and in its execution, of stone carving; and the pillar adjoining it, carved by direction of the Chapter, in memory of Miss Sarah W. Barnard's gift to the Cathedral, completes the new work which has been done in the Cathedral this year.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Rector-elect at Asheville.

THE NEWLY chosen rector of Trinity Church, Asheville, is the Rev. Walter C. Whitaker, now rector of St. Andrew's, Jackson, Miss. Mr. Whitaker has accepted his call, and will enter upon his new duties on the Second Sunday in Advent.

Mr. Whitaker went to Jackson from Alabama exactly four years ago, and in that time has built a $35,000 church, and bought a $5,000 organ, installed very handsome pews, and secured the services of an assistant. Only a small debt was contracted in this work. Before going to Mississippi, Mr. Whitaker's ministry had been spent in Alabama, from the time of his ordination as deacon in 1888 by Bishop Wilmer. His charges were in succession at Auburn, Mount Meigs, Montgomery, and Tuscaloosa. He is

REV. W. C. WHITAKER.

the author of a *History of the Church in Alabama*, and is editor of *Church News*, the diocesan paper of Mississippi.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Lehighton — Anniversary at Mauch Chunk — Notes.

ANOTHER of our missions is to be put upon a permanent basis. At Lehighton, a flourishing town on the L. V. R. R., which has for years been a parochial mission of St. Mark's, Mauch Chunk (though unable to have much more than a Sunday School with an occasional service), there is now a resident priest, the Rev. A. A. Bresee, senior curate of St. Mark's, and regular services. The work has grown rapidly and the neatly furnished hall has become inadequate. Through the liberality of two parishioners of St. Mark's, the vestry have secured, free of all debt, a valuable lot in a most desirable location, upon which in another year a church will be erected.

AN UNIQUE anniversary was recently observed at Mauch Chunk when the Sunday School of St. Mark's honored the 84th birthday of the senior warden, Mr. Francis R. Sayre, with special services, he having for *seventy-eight years* been continually identified with the school, either as scholar, teacher, or officer. We wonder whether this record has ever been surpassed in the American Church!

GREAT PREPARATIONS are being made for the meeting of the Church Club of Central Pennsylvania (whose membership embraces the diocese as it was before the division) to be held at Pottsville, November 16th. Bishop Talbot and Bishop Darlington will both be present, as will also our most prominent laymen. The guest of honor is to be Hon. R. H. Gardiner, President of the Brotherhood of St. Andrew, who is expected to speak on "What a Christian Man Can Do for His Church."

ONE OF THE CLERGY, the Rev. Jonathan W. Miller of Frackville, is using an ingenious device for raising funds for the building of his new church. One of the donations to the fund was a lot not very suitable and of no particular value. Finding that it contained some 4,000 square feet, Mr. Miller is disposing of these at fifty cents each, as he can find purchasers. An an especially prepared book a careful record is being kept which will be deposited in the corner stone of the new church. Mr. Miller is also preparing a history of the Diocese, which promises to be of much value.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

City Notes—G. F. S.

ANOTHER Chicago parish has decided to increase its working force by engaging a curate. So great has become the work in the parish of the Redeemer (Rev. S. B. Blunt, rector), and the opportunities are so abundant that, by unanimous vote, the vestry has authorized the rector to secure an assistant. As a result, the Rev. Daniel C. Hinton of the Church of the Advent, Boston, has been engaged and will soon enter upon his duties. On the material as well as the spiritual side, the affairs of the Church of the Redeemer are in most excellent condition. Three daily services are maintained with satisfactory attendance; the church is open at all hours and many avail themselves of the church's privileges and ministrations.

IT IS EXPECTED that the new Christ Church, Winnetka, will be consecrated on or about November 12th.

A CLASS of thirty-two, half of whom were adults, was recently confirmed by Bishop Anderson at St. George's, Grand Crossing (Rev. W. T. Sumner, priest in charge), one of the largest in the history of the mission. As a thank-offering the class presented a handsome oak litany desk and also a hymn board. They promise another gift as soon as it can be decided upon. The mission has leased a large store near the church, which has been fitted up as a parish house, including guild rooms, a reading room, well-furnished kitchen and dining-room. There is also an excellent gymnasium, well equipped, and the rooms are so arranged that they can be thrown into a large hall. The rooms have already been occupied publicly, and several important meetings have been held. The Rev. Mr. Sumner is to be congratulated upon his successful labors.

AT THE Church of the Epiphany, Chicago (Rev. John Henry Hopkins, rector), Mrs. Hopkins will, by request, give four addresses on Tuesday mornings in November, in the parish house, on English Cathedrals. Course tickets will be sold and the proceeds divided between the Woman's Guild and the Epiphany Guild.

The Men's Club of the Church of the Epiphany now enrolls 75 members and is growing. At the opening meeting recently, Mr. F. O. French gave a most interesting address on "The Manufacture of Iron and Steel," illustrating his talk with diagrams. The attendance was very satisfactory. The sixth annual dinner will be held in the near future.

THE REV. C. H. YOUNG, rector of Christ Church, Chicago, will conduct a retreat for the Sisters of the Transfiguration, Cincinnati, in the latter part of November. He will also conduct a mission early in the new year.

THE GRACE ELIZABETH GREGORY FREE SCHOLARSHIP "In Memoriam," at Waterman Hall, has been awarded to a great-grandchild of Bishop Chase.

THE SEVENTEENTH annual meeting of the Chicago branch of the Girls' Friendly Society was held in the Cathedral on All Saints' day, beginning with a celebration of the Holy Eucharist at 10:30, Bishop Anderson being celebrant as well as preacher. The business session followed with 49 associates responding to the roll call. Miss Groesbeck, the President, delivered her annual address and told of the work accomplished during the year and plans for the future. After the reading of various reports, the election of officers for the ensuing year resulted as follows: President, Miss Fanny Groesbeck; Honorary Vice-President, Miss Eleanor P. Wood; First Vice-President, Miss Mary C. Larrabee; Second Vice-President, Mrs. Ru-

dolph Williams; Secretary and Treasurer, Mrs. A. E. Ranney.

Mrs. Rudolph Williams, who has served most faithfully and acceptably as secretary and treasurer for many years, voluntarily retired from office at this time, and, as a token of appreciation, was presented by Miss Groesbeck, on behalf of the council, with a beautiful amethyst and pearl pin. After luncheon, addresses were made by Bishop Osborne, the Rev. E. A. Larrabee, and Mrs. R. B. Gregory.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

A Correction—Church Club—Notes.

THERE IS a serious typographical error in the recent statement regarding the Alumni Fund of the Berkeley Divinity School. The amount in hand is $8,000, not $1,000, as announced.

A NEW ORGAN for Christ Church, Bridgeport (the Rev. John Brown, rector), has been lately put in place. There will be a dedication, with recital, on Tuesday, November 14th. The cost is about $5,000. The rector will go South the latter part of November, and his place will be filled by the Rev. Hugh P. Hobson, late rector of Calvary Church, Bridgeport.

THE CHURCH CLUB of this Diocese gave a dinner at New Haven on the evening of October 24th. Many of the clergy of the Diocese, with their wives, were present, by invitation. The speakers were the Rev. Messrs. Bodley of New Britain, Miel of Hartford, and Lewis of Waterbury.

A MEMORIAL PAMPHLET has been issued by the friends of the late Mrs. Colt. It contains the sermon by the rector of the Church of the Good Shepherd, the Rev. George T. Linsley, the memorial sermon, by the Rev. Samuel Hart, D.D., the action of the vestry of the parish, the memorial of the Woman's Auxiliary of the Diocese, etc.

THE MANY friends of the Rev. William G. Andrews, D.D., rector of Christ Church, Guilford, will learn with regret that the state of his health has rendered essential a cessation from the work of the parish. There will be earnest prayers and wishes for his speedy restoration.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Anniversary at Lewes — Wilmington Archdeaconry.

THE REV. C. H. B. TURNER, rector of St. Peter's Church, Lewes, celebrated his fifth anniversary as rector of the parish, by a reception at the rectory, Thursday evening, November 2nd. The parish, under the administration of the Rev. Mr. Turner, has enjoyed a forward movement and several improvements have been made to the church edifice. On the following Sunday evening (November 5th), Mr. Turner, who is a lover of research, lectured on Leaves of By-gone Days, recounting much interesting data and exhibiting a picture of the Rev. Wm. Becket, who, according to the old parish records, "as a sterling young man separated himself from his home (England) and friends in 1721, and came to Lewes as a missionary, where he remained many years and firmly established with a following in the county (Sussex) of 215 families." This picture of Mr. Becket has been preserved by his descendants in Philadelphia, from whom it was borrowed for the occasion by Mr. Turner.

THE ARCHDEACONRY of Wilmington will hold its eleventh annual session in St. Andrew's Church, Wilmington (the Rev. Hubert W. Wells, rector), on Monday and Tuesday, November 13th and 14th. A carefully prepared program of three topics for discussion, with interesting speakers, will be followed.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Churchman's League Organized.

ANOTHER forward step in the progress of the Church in Indiana has been taken in the organization of "The Churchman's League of the Diocese of Indianapolis." On St. Matthew's day, at the celebration of the sixth anniversary of the Bishop's consecration, a committee representing the city churches was appointed to arrange for the formation of a Church club. In response to an invitation sent out by this committee, a number of Churchmen met at the parish house of Christ Church on the evening of November 2nd. In spite of rain and a great political meeting in the municipal campaign, there was a good attendance and much interest in the proposed club. "The Churchman's League of the Diocese of Indianapolis" was successfully launched, having for its object the promotion of social intercourse among Churchmen and the advancement of the Church in the Diocese. Twenty-five men were enrolled with the list for the subscriptions of charter members left open for thirty days. It is thought that at least one hundred men in the Diocese will seek the honor of charter membership. The following is the list of officers, whose standing, ability, and devotion to the Church gives assurance of the League's success: President, Lewis Howland, Lit.D., of the Pro-Cathedral; Vice-Presidents, E. G. Peck, St. Paul's, Indianapolis; Matthew Bray, St. Paul's, Evansville; G. A. Farrington, St. Stephen's, Terre Haute; Secretary, Chas. E. Brooks, Pro-Cathedral; Treasurer, Wm. D. Pratt, Christ Church; Executive Committee (besides the president and secretary), David Walmsley, Pro-Cathedral; Charles Stilz, Trinity; A. Q. Jones, St. Paul's; Dr. E. F. Hodges, Christ Church; and T. A. Lewis, St. David's.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Sermons at St. Joseph.

A SERIES of sermons at Christ Church, St. Joseph, has been announced by the rector, the Rev. Edward H. Eckel, covering the Sundays prior to Christmas, on subjects of practical importance in many ways. In this course a strong sermon on "Gambling" was delivered on October 29th. Some other notable topics announced are "Too Much Ceremony"; "Novels"; "Too Much Like the Roman Catholic Church"; "Cards"; "Too Aristocratic"; "If I Became an Episcopalian, Which Would I Have to Be, High Church or Low Church?" "Marriage and Divorce"; "The Social Evil"; "Politics"; "Organized Labor," etc.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Louisville Notes.

THE REV. W. H. FALKNER, rector of St. Peter's, Baltimore, has been called to the rectorship of St. Paul's, Louisville. Mr. Falkner has the matter under consideration, and notified the committee of St. Paul's vestry who waited on him in Baltimore, that he would visit Louisville before rendering his decision. He will officiate in St. Paul's the Twenty-first Sunday after Trinity.

THE UNITED CHAPTERS of the Woman's Auxiliary in Louisville have arranged with the Rev. Charles Scadding to deliver his celebrated stereopticon lecture on the "Church in America" under their auspices on Wednesday, November 22nd. It is confidently expected that this lecture will even strengthen the strong missionary spirit which already characterizes the Church in Kentucky.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

The Dean Instituted — Dayton — Maysville — Notes—Lay Work.

THE NEWLY appointed Dean of the Cathedral, the Very Rev. William T. Capers, was instituted by the Bishop on Sunday, November 5th, the Dean preaching the sermon.

The Dean, with his family, arrived in Lexington on Thursday morning, November 2nd. He was met by members of the vestry and escorted to the rectory. At the latter everything had been made ready for the newcomers to take immediate possession, even the larder being well supplied with groceries and delicacies of various kinds.

Dean Capers is a son of the Bishop of South Carolina, and the great-grandson of Captain William Capers, who served in the Revolution under Gen. Francis Marion. On

THE VERY REV. WM. T. CAPERS, DEAN OF LEXINGTON.

his mother's side, the Dean is descended from an adopted son and own nephew of Gen. Marion. The Dean was born in Greenville, S. C., August 9, 1867, and was educated at Furman University, Greenville, and South Caroline College, Columbia. After a few years in business, during which he married a daughter of the late General Bryan of Augusta, Ga., Mr. Capers entered the Theological Seminary of Virginia, from which he was graduated in 1894. In the same year he was ordained to the diaconate, and a year later to the priesthood. His parishes heretofore have been Grace Church, Anderson, S. C., Church of the Holy Trinity, Vicksburg, Miss., and Trinity Church, Asheville, N. C.

THE REV. T. W. COOKE is making splendid use of the building which he purchased at Dayton for a parish house a few months ago. He has a gymnasium, reading room, guild rooms, and library there, and during the past month has started a kindergarten. Twenty-five children are already in attendance, with a trained kindergarten teacher, a graduate of the Cincinnati Kindergartner Training School, with an assistant to play the piano for the singing and marching.

THE BEAUTIFUL new rectory of the Church of the Nativity, Maysville, is now completed, and the Rev. Geo. H. Harris and family occupied it early in October. The situation is high up above the malarial atmosphere of the banks of the Ohio river, and is a fine and convenient building. It is also a permanent token of the affection borne to Mr. and Mrs. Harris by the congregation.

MRS. BURTON'S mother is seriously ill at her home in Atlanta, Ga., and but faint hopes of her recovery are held out. Under these circumstances, Bishop Burton has been unable to attepd the Missionary Conference in Nashville, as he had purposed to do.

THE LAYMEN of Lexington had the great benefit of a visit from Mr. Eugene M. Camp last week. As President of the Seabury Society of New York, he came by invitation of

the Bishop to impart to our laity of his great experience in Church Extension work. Such a visit was much needed, for although we have a fine set of men, eager to do work for the Church of Christ, they have not had the opportunity of learning from successful workers elsewhere just what they ought to do nor how they ought to do it.

This is what Mr. Camp could and did tell them. There were present 22 of the Men's Club and some of the clergy of the city and neighborhood, the Bishop being chairman, all eager to hear what Mr. Camp had to say. His experience has been in a very different portion of the field of the Church from the state of Kentucky and the Diocese of Lexington. He has been where square miles of territory are quickly covered with homes and streets and where a mission room rapidly develops into a church and parish, where immigrants from the old countries come pouring in with their swarms of children filling up classes in Sunday Schools in brief time. Yet much of what he said could be readily applied to our conditions here. It has developed much enthusiasm among our men, and one immediate result has been that two members of the Cathedral congregation who had already been entertaining thoughts of undertaking aggressive Church work have decided to carry out at once a plan which had already occupied their attention, viz., to start a Sunday School in a new suburb of the city, where houses are being rapidly built, none of them less than a mile from the Cathedral. They can here apply much of what they learnt from the instruction given by Mr. Camp.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Northern Archdeaconry—Brooklyn Notes.

THE NORTHERN ARCHDEACONRY of Brooklyn met on Tuesday evening of last week at the Diocesan House. Bishop Burgess presided, and with him sat Archdeacon St. Clair Hester. The Rev. J. Townsend Russell, recently appointed Archdeacon of Brooklyn, was also present. The Northern is one of the two archdeaconries that are to be amalgamated when the diocesan convention sits next year. The Bishop has suggested that the two bodies meet together until the convention acts, and at last week's meeting a committee was appointed, which, with a like committee from the Southern Archdeaconry, and the two archdeacons, will act as an executive committee. The meeting held last week by ministers of all bodies in Brooklyn in the interest of a concerted effort to reach the unchurched masses was referred to, and sentiment favored coöperation in such a movement. The Rev. Thomas G. Losee, who has been in charge of St. Alban's mission, Carnarsie, announced his resignation, saying he had accepted a rectorate at Walden, N. Y.

A NEW ORGAN has been placed in the Church of the Redeemer, Brooklyn, a memorial to the late George Harper, placed by his wife. It was dedicated by Bishop Burgess on Sunday morning last. The late Mr. Harper was for many years secretary of the Choir Guild of the Diocese of Long Island.

ST. PAUL'S CHURCH, Brooklyn, kept the feast of its dedication on All Saints' day. There were two early celebrations, and the particular dedication service was solemn vespers, when the Bishop of Delaware was the preacher. After the sermon there was a solemn procession around the church during the singing of the hymn "The Son of God goes forth to war." The procession was preceded by the thurifer swinging the censer, the crucifer with acolytes on either side bearing torches and vested in red cassocks; the vested choir followed, after which the visiting clergy, preceded by the beautiful silk banner of the church. The rector, the Rev. W. E. L. Ward and the Bishop were vested in elaborate cloth of gold copes. The procession passed down the south aisle and up the nave, clouds of incense rising at every step of the way. The procession returned to the chancel, where, grouped around the beautiful marble altar, which was brilliant with many candles and flowers, the Bishop gave his blessing, after which they retired, singing the recessional "I heard a sound of voices around the great White Throne." This closed the festival of 1905.

This church was consecrated by the Rt. Rev. A. N. Littlejohn, D.D., the first Bishop of Long Island, in the year 1884. Under the ministrations of the present rector the parish has taken on new life, and the attendance has increased at all the services.

THE REV. JAS. TOWNSEND RUSSELL, lately appointed Archdeacon of Brooklyn, has established an office in the Diocesan House, 170 Remsen St., and entered upon his work; his office hours will be from 10 to 12 M., on Mondays, Wednesdays, and Fridays.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Missionary Thank Offering—City Notes.

THE CLERICAL and lay deputies to the General Convention were appointed as the District committee for the Missionary Thank Offering, and the Rev. M. M. Moore was made secretary of the committee. Since July 1st nearly sixteen hundred names have been registered. It is thought the total list will exceed two thousand names. In most instances the clergy and parochial committees are earnestly at work for the offering.

"THE CHURCH OF THE NEIGHBORHOOD," Los Angeles, is carried on as "Settlement work," under the charge of the Rev. T. C. Marshall. It maintains a free dispensary, kindergarten, clothing bureau, reading room, a district nurse, and a resident woman settlement worker. Miss Eleanor C. Morrison is the nurse in charge, and Miss Mary L. Steiger is the resident general worker. Twice a week a free clinic is held. Of course funds are greatly needed to carry on the good work.

THE REV. A. G. L. TREW, D.D., is now in charge of All Saints' Church, Highland Park, Los Angeles, and is vigorously enlarging this new work. Rev. Charles H. Hibbard took charge of St. Andrew's mission, South Pasadena, on October 1st. This means a speedy development of the work into a parish, as there is room and a necessity for another parish in Pasadena. It also means a development along strictly Church lines. The Rev. M. G. Runkle becomes vicar at the Church of the Angels, Ganaza. The Rev. A. R. Macduff is doing most acceptable missionary work at several points in Santa Barbara county. The general missionary, Rev. J. McConnell, ministers at many points in all parts of the Diocese, and is evidently doing a good work.

THE BISHOP has closed his official connection with the diocesan paper, *The Church Messenger*, which now becomes, under the owner and editor, the Rev. J. D. H. Browne, *The Los Angeles Churchman and Church Messenger*. The Bishop says: "My withdrawal from the paper is . . . due solely to the fact that I am satisfied that the end I had in view when the paper was started can at this present juncture be accomplished in other ways more satisfactorily than through the agency of a monthly paper."

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Boston Notes — Anniversary at Needham — Woman's Auxiliary.

THE REV. DR. ELWOOD WORCESTER is back home after a somewhat serious illness which has kept him in Canada for several weeks. He preached in Emmanuel Church on the Nineteenth Sunday after Trinity before a large congregation of his parishioners. He also officiated at the All Saints' day services, and presided at the meeting of the Parish Association on the same day. Dr. Van Allen preached a strong sermon at the Advent on the crying need of a purer civic life, and asked that one's religion be carried to the polls. He said that in voting, people were more concerned with regularity than they were with righteousness. It was a sermon full of homely truths and deserved wide publicity on this the eve of a state election.

AT THE MORNING service on All Saints' day, at Trinity Church, a beautiful golden chalice was used for the first time. It was a gift to the parish through the will of the late Mrs. Henry Whitman, one of the prominent parishioners. Around the stem of the cup, which is of elaborate workmanship, are numerous precious stones which were a part of a prized bracelet which Mrs. Whitman owned. After the morning service, the Rev. Dr. Mann addressed the women's societies in the parish rooms, which was something that the late Dr. Phillips Brooks always delighted in doing, but which was seldom practised by his successor, the late Dr. Donald.

FOLLOWING the recommendation of the Rev. Dr. Edward Abbott, the resigning rector, the members of St. James' parish at Cambridge have voted to extend a call to the Rev. Robb White, Jr., now located at Stanardsville, Va. The vestry already had decided some weeks ago to submit Mr. White's name to the parish and the choice was approved by Bishop Lawrence. It is generally thought that Mr. White will accept the call. He has preached at St. James' several times within the past few months and made a distinctly favorable impression.

The Rev. Mr. White is a native of Lawrenceville, Va., and a graduate of the University of Virginia, from which he has received the degree of M.A. He studied at Virginia Seminary, and while there had charge of the Sharon mission where also the late Phillips Brooks ministered in his day. Mr. White also has had considerable experience with the mountaineers of Greene county, Virginia, for which he has received words of high praise from the Bishop of the Diocese. His father was for many years a rector at Savannah, Ga., and the rector-elect is a relative of the late Rev. Dr. Lindsay of St. Paul's, Boston. It is understood that Dr. Abbott will remain as rector emeritus of the parish.

THE REV. EDWARD TILLOTSON, rector of the Church of the Holy Name, Swampscott, and lately curate at St. Paul's, Boston, was married on the evening of October 30th to Miss Alice L. Dewer of Cambridge. The ceremony was performed by Bishop Lawrence and Bishop Jaggar. Among the guests were many of the clergy of the Diocese. Mr. and Mrs. Tillotson are enjoying a trip through Canada, and on their return will make their home at Swampscott.

CHRIST CHURCH at Highlandville, Needham, celebrated its eleventh anniversary on the Nineteenth Sunday after Trinity. The Holy Communion was celebrated by the parish's first rector, the Rev. Frederick Pember of East Dedham, who afterwards gave an address. In the afternoon the sacrament of Baptism was administered to numerous candidates, and in the evening the preacher was Archdeacon Samuel G. Babcock. At all the services there was a special programme of music by the choir, which was vested for the first time. On the following evening there was a secular observance of the anniversary, when a history of the parish was given by A. Howard Kennedy of the Episcopal Theological School, who is one of the leading lay workers in the parish. Christ Church was started as a mission in 1894 by Rev. Mr. Pember, who was then located in Peabody. Formal organization of the parish was effected the next year and Mr. Pember was

made rector, which post he retained until 1903.

FORMAL EXERCISES incident to the opening of the new hospital of the House of the Good Samaritan in Roxbury, which is the magnificent growth of the humble beginnings of Miss Robbins, a devout Churchwoman who sacrificed a life of ease and luxury to minister to the sick and diseased, took place on All Saints' day. Bishop Lawrence took part in the exercises. Attached to the hospital is a beautiful little chapel where the services of the Church will be said by the Rev. George J. Prescott of the Church of the Good Shepherd, Boston. In the chapel is a tablet with this inscription:

"This tablet commemorates with reverent love the life work of God's faithful servant, Anne Smith Robbins, who founded, A. D. 1861, the House of the Good Samaritan, to which she gave herself and her substance in ministries of mercy to sick and suffering people in the name and for the love of the Lord."

THE 28TH ANNIVERSARY of the Massachusetts branch of the Woman's Auxiliary was celebrated in Trinity Church and chapel, Thursday, November 2nd, with an attendance

CHURCH OF THE EPIPHANY, WINCHESTER, MASS.

not quite up to the usual high mark. Holy Communion was celebrated in the church at 10 o'clock, the Bishop being the celebrant and giving a helpful address. After the service, Dr. Mann took occasion to say how close to his heart was the work of the Woman's Auxiliary. Miss A. R. Loring, the acting president, introduced Miss Chung, a Chinese woman who is studying in New York through the kindness of the Bishop of Honolulu. She appeared in native costume and told of the great opportunities among her people for missionary work. Miss Julia C. Emery of New York, General Secretary of the Auxiliary, gave an account of what the Auxiliary had been able to do through the large united offering at the General Convention a year ago. She said the future was full of encouragement. In the afternoon, the Bishop presided at a largely attended missionary meeting in the church. Dr. Mann conducted the devotional exercises, and the speakers were the Rev. H. St.G. Tucker, who told of mission work in Japan, and the Rev. F. E. Lund, who spoke for China.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Death of Miss Cary—New Church at Superior.

A SAD BLOW came to the family of Mr. Tracy M. Cary, a prominent Churchman of Chippewa Falls, in the death of his daughter, Miss Clara, which occurred in Minneapolis on Wednesday, October 29th. Her parents were summoned to her bedside, but her death came before they could reach her. The interment was at her parents' home, the Rev. Philip H. Linley, rector of Christ Church, officiating.

THE NEW Church of St. Alban the Martyr, Superior (Rev. Wm. J. Cordick, rector), will be dedicated on Wednesday morning, November 15th. The Bishop of Duluth will be the preacher at the dedication service.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Church Club—Memorial Service in Minneapolis —St. Paul Notes.

THE CHURCH CLUB of the Diocese held its regular Trinity-tide meeting in the Ryan Hotel in St. Paul, on Thursday evening, November 2nd. There was an unusually large attendance, indeed the largest in the history of the club for a regular meeting. Mr. Thomas Miles, the president, in his address of welcome, mentioned the fact thot the club had enrolled twenty-five new members during the past month. The Rev. Francis S. White of Atchison, Kansas, gave a most instructive speech on the subject, "A Needed Breakwater in Our National Life." The Rev. Chas. H. Plummer of Lake City, in his customary entertaining manner, spoke on "Reminiscences," and gave a glowing tribute to some of the earlier priests of the Diocese, namely, Rev. Dr. Breck, Rev. D. Manning, Rev. Dr. Chase, and Bishop Whipple. The "Denver Convocation" was the subject for the Rev. Theo. Sedgwick, who gave an able and earnest resume of its work.

A SPECIAL SERVICE was held in Gethsemane Church, Minneapolis, on the evening of All Saints' day in memory of the Rt. Rev. David Buel Knickerbacker, founder and first rector of the parish. The preacher was the Rev. Chas. H. Plummer of Lake City. There are but three priests in parish work now in the Diocese that were co-laborers with Dr. Knickerbacker.

ON THE AFTERNOON of Sunday, October 29th, the Bishop laid the cornerstone of the foundation of St. Philip's (colored) Church, St. Paul. The basement will be fitted up for use as a parish house. The superstructure is an old building, which will be used for the present; doubtless the next effort will be for the erection of a new church. The Rev. Alfred Lealtad of the Diocese of Chicago, will become priest in charge of this mission on December 1st.

ON ALL SAINTS' DAY, in the Church of St. John the Evangelist, St. Paul, the Bishop blessed a new rood screen and Bishop's chair, placed in loving memory of the late Bishop Gilbert. He also blessed a rector's stall and sedilia. The Bishop preached the sermon in memory of Bishop Gilbert. In the evening the Bishop blessed a mural tablet in memory of Mr. and Mrs. Hunniwell, in St. Paul's Church, Owatonna. Mr. and Mrs. Hunniwell were for many years interested members of this parish, which was munificently remembered in their will, as were also St. Mary's Hall at Faribault and the Breck Farm School at Wilder. The sermon was preached by the Rev. Dr. Tanner, a former rector.

ON NOVEMBER 2nd, the Bishop, in the oratory of Seabury Divinity School, confirmed Mr. John G. Plunkett, an ex-Congregational minister, and now a candidate for Holy Orders.

THE BISHOPS of Minnesota and Duluth have arranged to hold a retreat for the clergy of the state, in St. Mary's Hall, Faribault, during the Christmas vacation, January 3d and 4th.

THE MISSION being conducted in Minneapolis is meeting with marked success. This week the different parishes are being visited, and next week all the parishes will unite in the services in the Pro-Cathedral. The mission is being conducted by Archdeacon Webber.

NOTHING more strongly points out the good accomplished by Dr. Andrews, the late rector of Christ Church, St. Paul, than the zeal and energy with which his parishioners have taken up the various lines of work which he projected. They cordially cooperate with the Rev. E. E. Madeira, for two years assistant minister, and now priest in charge. The guild house has just gone through a complete renovation and is now all that could be desired for space, appointments, and tasteful decoration. These improvements were finished in time for the women of the parish to entertain the diocesan meeting of the Woman's Auxiliary, at its recent annual meeting, when there was an attendance of 500 persons.

Christ Church, because of its central location, has opportunities for the extension of its work in many directions. Both priest and people appreciate these openings for aggressive work, and they hope and believe that the future will see much effective endeavor and result, radiating from this mother church of the Diocese of Minnesota.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Improvements at the Cathedral—Omaha Notes.

TRINITY CATHEDRAL, Omaha, has been entirely redecorated and improved, and was of necessity closed on one Sunday while the edifice was in the hands of the workmen. It was reopened on the last Sunday of October, when the decorations and the new electric lights were seen for the first time by the great bulk of the congregation. The cost of the improvements has been about $2,750.

THE OMAHA CLERICUS has been reorganized for the autumn and winter by the election of Dean Beecher as chairman and the Rev. Joseph R. Clarkson as secretary. The Clericus meets every Monday afternoon in the Gardner Memorial parish house for exegetical and devotional study of the Epistle to the Romans in the original. On the first Thursday evening in each month a supper is to be served in the parish house and a paper on some assigned topic is to be read and discussed.

THE REV. JOHN WILLIAMS, the beloved rector of St. Barnabas' Church, Omaha, has

entirely recovered from a serious illness which confined him to his home for a month.

ON THE Nineteenth Sunday after Trinity, regular services were resumed in Trinity Cathedral which during the summer months had been in the hands of painters, decorators, and electricians, services in the meanwhile having been held in the crypt. The interior of the Cathedral has been made very effective in green and gold. Gas has been replaced by electric lights, advantageously and artistically grouped, so that the light effect is most beautiful. The improvements cost $2,700.

THE YOUNG CHURCHMEN'S CLUB, an organization embracing the boys and young men of the parishes and missions of Omaha, South Omaha, and Council Bluffs, held its annual field meet at the Omaha Driving Park, Saturday afternoon, October 28th. This organization has as its chief object the acquaintance of the young Churchmen of the various parishes. The plan includes stated corporate services, an annual encampment, an annual dinner, and an annual field meet for athletic contests.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Conferences in Trenton—Anniversary at Elizabeth—G. F. S.—Plainfield.

AT CHRIST CHURCH, Trenton, a series of conferences on religion were held, October 25-29, inclusive, by the Rev. Charles Fiske, rector of St. John's, Somerville. There were devotional addresses at a daily celebration of the Holy Eucharist, together with children's services on the afternoons, and an evening course of addresses on "Christ and the Soul," with the following special subjects: The Appeal to the Soul; The Soul's Struggle; The Soul's Friendship with the Master; The Soul's Work for God; The Perils of an Empty Soul; and The Soul Transfigured.

One of the Trenton newspapers, speaking of the success of the conferences, said: "The preacher is a man of marked ability and a forceful speaker. The services are simple in character, with the singing of familiar hymns, a few short prayers, and a quiet devotional address, followed by silent prayer and closing hymns and devotions. The services lack entirely anything of the sensationalism of some revival methods, but in the attitude of the congregation and in the sermons and prayers there is a note of reverence and devotion that is wonderfully impressive. Quite a number of persons other than those regularly attending Christ Church have come to the meetings, and the conferences have been a decided power in strengthening the Christian influences of the city as well as those of the parish itself."

The comment is worthy of note in view of the fact that on the opposite corner of the street, at a Methodist church, a sensational revival was in progress the same week, with such topics announced as sermon subjects as these: Bucking the Tiger and Seeing the Elephant; Hearts are Trumps; Mistakes of the Devil; Is there a Burning Hell; Lies and Liars; Graft and Frenzied Finance; The Blackest Sin.

The contrast could not but be noted by everyone.

GRACE CHURCH, Elizabeth (the Rev. H. H. Sleeper, Ph.D., rector), has been celebrating its sixtieth anniversary in a series of services which began on All Saints' day, and continued for ten days. On All Saints', the rector preached, and the service was commemorative of the founders and benefactors of the parish. In the evening there was a parish reception. An elaborate service was given in the church the following evening, with an augmented choir which sang various anthems and rendered a festal *Te Deum*. Addresses were made by the rectors of the other parishes of Elizabeth, the Rev. O. A. Glazebrook, D.D., of St. John's, the Rev. H. H. Oberly, D.D., of Christ Church, and the Rev. John R. Atkinson of Trinity. The festivities of the week over, there was then an eight-day mission, beginning on Sunday evening, the preacher being the Rev. H. E. Thompson of St. Peter's Church, Freehold.

Regular services at Elizabethport were begun in 1845, under the Rev. Abraham Beach Carter, then rector of the mother church of St. John's. The first church building was consecrated in 1851. In 1891 the gift of Mrs. Elizabeth Dean of fifty lots, enabled the parish to enter upon its present work on East Jersey street in the parish house which was then built. The rectory was built in 1901, and the Clark Club House was presented to the parish in 1903 by Mrs. Henry Codman Potter and Lieutenant Clark, her son.

THE ANNUAL diocesan conference of the Associates of the Girls' Friendly Society in the Diocese of New Jersey was held in Grace Church, Plainfield, November 2nd. The preacher at the service was the Rev. Charles Fiske of Somerville, and, after the business meetings, an address on the work of the Society was given by Miss Hopkins of Worcester, Mass.

AT GRACE CHURCH, Plainfield, an important industrial work has begun among the colored people of the parish. The institutional work includes classes in manual training for boys, and dress-making, cooking, housekeeping, etc., for girls. Already there are over a hundred pupils. The most important institutional work in the Diocese is, probably, the industrial school at Christ Church, Trenton, which now numbers 450 enrolled pupils.

OHIO.

WM. A. LEONARD, D.D., Bishop.

New Church at Akron—All Souls' Day at Cuyahoga Falls.

THE CHURCH OF OUR SAVIOUR, Akron (the Rev. G. P Atwater, rector), is nearing completion. The interior of the building was largely torn out and an entirely new choir and transepts added, making the seating capacity nearly double the former number. The building will be reopened on or about St. Andrew's day. At present the congregation is worshipping in the basement, where an altar has been erected. October 1st a weekly celebration was begun for the first time in Akron, so that now every Sunday, Church people may be present and receive the Holy Communion.

FOR THE first time in Ohio outside Cleveland and Toledo, All Souls' day was observed this year, in the parish of St. John's, Cuyahoga Falls, where the Rev. Robert Kell, rector, celebrated a requiem, with lights and the black vestments belonging to the Guild of All Souls. There was a good attendance of Churchmen of the neighborhood.

OLYPIMA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Illness of Rev. Dr. Baker.

THE REV. DR. B. O. BAKER, rector of St. Paul's Church, Port Townsend, was at last reports seriously ill, having some heart trouble that came suddenly upon him.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Death of Aged Teacher—St. Elisabeth's—Windows at Torresdale—Philadelphia Notes.

ONE OF THE first women in the Diocese of Pennsylvania to organize and teach a men's Bible class was Miss Harriet P. Smith, for many years a communicant of Calvary Church, Rockdale, whose soul entered into rest on SS. Simon and Jude's day, aged 87 years. The office for the dead was rendered at Calvary Church on Tuesday, October 31st, and the interment was in Calvary churchyard.

THE PATRONAL FEAST of St. Elisabeth's Church (the Rev. William McGarvey, rector), for which the parishioners had prepared by nine weeks of prayer, was observed on St. Elisabeth's day, Sunday, November 5th. Matins were said at 6:15 A. M. At 7:30 A. M. there was an Act of Dedication of the communicants to the Love and Service of Jesus Christ, and a special blessing pronounced on the communicants that they may have health and employment during the year, and a general communion of all parishioners. At the solemn procession and solemn High Celebration the music was Concone's Mass. The celebrant was Fr. Lobdell, the deacon Dr. McGarvey, and the sub-deacon Fr. McClellan. Dr. McGarvey preached. At the solemn Evensong the preacher was Fr. McClellan.

Recently a $3,500 Estey organ has been placed in the church and a balustrade of marble has been placed in front of the organ gallery in loving memory of the late Rev. Dr. Percival, a generous benefactor of the parish. A magnificent new hand-carved altar, dedicated to St. Joseph, has been erected in memory of Mrs. Taft and adds much to the beauty of the church. The walls have been painted a light, warm color and the interior of St. Elisabeth's Church is now uniquely beautiful.

THE JUNIOR CHAPTER, B. S. A., of St. James' Church, Kingsessing (the Rev. S. Lord Gilberson, rector), held its hundredth meeting on Friday evening, November 3d. At this meeting the rector presented to Mr. Edward M. Cross, director of the chapter, who is also a postulant for Holy Orders, as a gift from the boys, a private communion set. Mr. Cross has resigned because of his work among the missions in the Convocation of West Philadelphia.

TWO EXQUISITE windows, made at the D'Ascenzo Studios, Philadelphia, have recently been placed in All Saints' Church, Torresdale (the Rev. Rush S. Eastman, rector), by members of the well-known Biddle family. The subject of the window on the

NEW WINDOWS AT ALL SAINTS' CHURCH, TORRESDALE, PHILADELPHIA.
[BY COURTESY OF THE D'ASCENZO STUDIOS.]

left is the Angel of the Resurrection, with the trumpet and the banner of the Resurrection and contains the inscription: "In loving memory of Nicholas Biddle." The subject of

the window on the right is St. Cecilia with the organ, the symbol of music, and is: "In loving memory of Eliza Butler Biddle." Each figure is placed under a Gothic canopy The work is very English in character, and of the antique school, and nothing but imported antique glass, very rich in color, which is painted and fired, is used. The play of the lead line is especially to be noted in these windows as it follows the ornament and color without interfering with the design but rather emphasizing it. The constructional bars, which hold the windows in place, are so arranged with the figures that, while they are prominent, they do not in any way interfere with the effect or break the figure in objectional places.

ALL SAINTS' DAY was observed in most of the churches in the Diocese. All Saints' Church, Moyamensing (the Rev. John Edwin Hill, rector), for the first time had two cel-

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and you will learn what is the "power behind the dough." In the high-class powders it is cream of tartar, extracted from clean, delicious grapes, and that is healthful. In the low-grade powders it is "phosphate alum," or "sodium aluminum sulphate," which is also alum, a mineral acid, and that makes the food unhealthful.

Of what use are twenty-five ounces for twenty-five cents, if eight of these ounces are alum?

Food baked with alum baking powders is found to contain a portion of the alum unchanged!

The continued use of alum made food impairs digestion, causing dyspepsia. When buying baking powder, examine the label and take only a brand whose label shows it to be free from alum.

ebrations of the Holy Communion and at Evensong the sermon was preached by the Rev. George William Lincoln. At Calvary Church, West Philadelphia (the Rev. Warren K. Damuth, rector), the feast of dedication was observed with special services and preachers. At the Church of the Annunciation (the Rev. Daniel I. Odell, rector), the special preacher at the solemn vespers was the Rev. C. S. Hutchinson, rector of St. Clement's Church, Philadelphia.

An echo meeting of the Chicago B. S. A. Convention was held at St. Thomas' Church, White Marsh (the Rev. A. J. Miller, rector), on All Souls' day. Impressions of the convention were given by the Rev. Willam Reese Scott, rector of Christ Church, Media, and Mr. George Boate of St. Jude's Church, Philadelphia. There was a "Quiet Hour," conducted by the Rev. Fr. Sill, O.H.C., in the evening.

The Council of the Clerical Union for the Maintenance and Defence of Catholic Principles met in Philadelphia on Monday and Tuesday, November 6 and 7. On Monday evening there was a solemn evensong at the Church of the Transfiguration (the Rev. Hibbert H. P. Roche, rector). The sermon was preached by the Rev. Leighton Hoskins.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Sunday School Institute — Daughters of the King—Newcastle.

On Monday evening, October 20th, at St. Peter's parish house, Pittsburgh, the diocesan Sunday School Institute held the first meeting for the season. There was a very large attendance, and nearly all the Sunday Schools in the city and suburbs were represented. The Rev. E. M. Paddock, President of the Institute, presided. At the last meeting in Whitsuntide, pledges were signed by many of the members, binding them to undertake certain lines of work during the summer; and on Monday evening a sort of experience meeting was held, during which report was made as to how the pledges had been fulfilled, and the results upon the classes and schools. Several superintendents of schools told also of new plans for the winter season and normal classes organized for the instruction of the teachers in various parishes.

Addresses were made by the president, the Rev. Mr. Ferris, Mr. Husband, and others concerning the lecture course to be inaugurated early in November, and a large attendance was urged upon the members at the various centers where the lectures were to be given. A display of maps and scrapbooks, illustrating the life of Christ was a feature of the evening, as also a large collection of Sunday School supplies exhibited by a clergyman. At the close of the meeting, refreshments were served, and an hour of social intercourse was greatly enjoyed.

The first lectures of the course were given on Wednesday evening, All Saints' day at St. Peter's parish, the Rev. J. R. Wightman, on "The Literature of the Bible"; on Thursday evening at Calvary Church, the Rev. D. L. Ferris, "The Geography of the Bible"; and the same lecture by Mr. Ferris, on Friday evening, at St. Stephen's Church, McKeesport. All were well attended and evoked much interest.

The Daughters of the King held a meeting of their Local Assembly on Thursday, November 2nd, at the Church of the Nativity, Crafton. There was a celebration of the Holy Communion with address by the Bishop of the Diocese. Other clergymen present were Archdeacon Cole and the rector of the parish, the Rev. W. L. H. Benton. Luncheon was served by the local chapter in the parish house, and the afternoon was devoted to a business meeting.

A large portion of the guild room of Trinity Church, Newcastle (Rev. J. E. Reilly, D.D., rector), has been partitioned off permanently and fitted up as a chapel to seat 75 people.

RHODE ISLAND.

Wm. N. McVickar, D.D., Bishop.

Woman's Auxiliary.

The Woman's Auxiliary held its diocesan session at St. Stephen's Church, Providence, on October 26th. For the first time in eighteen years it was necessary to choose a new president, by reason of the death of Mrs. Ames, and Miss E. C. McVickar, sister of Bishop McVickar, was unanimously chosen.

Dr. Fiske, rector of St. Stephen's, delivered an address of welcome, to which Bishop McVickar responded. There were then the reports and the elections. Offerings were given for the benefit of the Annie Elizabeth Dwight Carrington Ames Fund. The fund at present amounts to $3,873, and it is hoped to raise it to $5,000 within a short time. Dr. Fiske spoke briefly on the matter before the collection was taken, emphasizing the worthiness of the object, and speaking in eulogy of Mrs. Ames, "to whom no words can ever do justice." The offerings were in the neighborhood of $250. An address was then given by the Rev. Frederick B. Allen on "Work among Sailors in Boston." Other officers were chosen as follows:

Vice-Presidents, Miss A. B. Manchester, Bristol; Mrs. E. H. Porter, Newport; Miss Eliza A. Peckham, Providence; Mrs. Abby L. Chesbrough, Providence; Mrs. Daniel Henshaw, Providence; Honorary Secretary, Miss N. A. Greene, Providence; Secretary, Mrs. George J. Arnold, Edgewood; Assistant Sec-

OLD FASHIONED FARE

HOT BISCUITS, GRIDDLE-CAKES, PIES, AND PUDDINGS.

The food that made the fathers strong is sometimes unfit for the children under the new conditions that our changing civilization is constantly bringing in. One of Mr. Bryan's neighbors in the great state of Nebraska writes:

"I was raised in the South, where hot biscuits, griddle-cakes, pies, and puddings are eaten at almost every meal, and by the time I located in Nebraska I found myself a sufferer from indigestion and its attendant ills—distress and pains after meals, an almost constant headache, dull, heavy sleepiness by day and sleeplessness at night, loss of flesh, impaired memory, etc., etc.

"I was rapidly becoming incapacitated for business, when a valued friend suggested a change in my diet, the abandonment of heavy, rich stuff and the use of Grape-Nuts food. I followed the good advice and shall always be thankful that I did so.

"Whatever may be the experience of others, the beneficial effects of the change were apparent in my case almost immediately. My stomach, which had rejected other food for so long, took to Grape-Nuts most kindly; in a day or two my headache was gone, I began to sleep healthfully and before a week was out the scales showed that my lost weight was coming back. My memory was restored with the renewed vigor that I felt in body and mind. For three years now Grape-Nuts food has kept me in prime condition, and I propose it shall for the rest of my days.

"And by the way, my 2½-year-old baby is as fond of Grape-Nuts as I am, always insists on having it. It keeps her as healthy and hearty as they make them." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

A new Cure for RHEUMATISM of which any suffering reader can have A Box Free!

On the theory "that seeing is believing," John A. Smith, of Milwaukee wants every one to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute 25,000 free boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism and after much experimenting, finally hit upon a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new-found remedy "Gloria Tonic." Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one, as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him, saying if Mr. Smith would send him a sample he would try it, but as he had suffered forty-one years and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more, until he knew it was worth something. The sample was sent, he purchased more, and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea, and ever since that time he has been sending out free sample boxes to all who apply. In Prosser, Neb., it cured a lady of 67 who had suffered 52 years. In Fountain City, Wis., it cured Hon. Jacob Sexauer, a gentleman of 70, who suffered for 33 years and whom seven doctors had called incurable. In Perrysburg, Ohio, it cured a gentleman 70 years ago. In Marion, Ohio, it cured Mrs. Mina Schott after suffering 13 years, she then cured an old lady 82 years old. In St. Louis, Mo., it cured Mr. F. Faerber of the Concordia Publ. House. In Philadelphia, Pa., 4521 N. 19th St., it cured Mrs. R. E. Thomas, after suffering from swollen joints and violent Sciatic pains; she now enjoys excellent health. In Bennington, Vt., it cured an old man whom the best physicians of Worms and Frankfurth, Germany, called incurable. This old gentleman had worked for 20 years on crutches, both legs having been lame. He can now walk like a young man. Even prominent physicians had to admit that "Gloria Tonic" is a positive success, among them Dr. Quintero of the University of Venezuela, to whom it was recommended by the United States Consul. In thousands of other instances the result has been the same. It cured many cases which defied Hospitals, Drugs, Electricity, and Medical Skill, among them persons over 70 years old. "Gloria Tonic" is put up in tablet form and contains neither alcohol or acids.

Mr. Smith will send a trial box, also his illustrated book on rheumatism, absolutely free of charge to any reader of The Living Church, for he is anxious that everybody should profit by his good fortune. Mr. Smith's address in full is:

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The Young Churchman Co., Milwaukee.

retary, Miss Mary B. Wheeler, Providence; General Treasurer, Miss Frances Low, Providence.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Improvements at Columbus.

TRINITY CHURCH, Columbus (Rev. J. W. Atwood, rector), enjoyed special services on the first Sunday in November, marking the renovation of the church and the reception of certain memorials and gifts. At the evening service the preacher was the Bishop of Vermont, and the offerings of the day were given to St. Philip's (colored) mission of the parish. Next Sunday, Nov. 12th, will mark the rector's 11th anniversary. In the morning the rector will give an address, reviewing the history of his rectorship, and in the evening the sermon will be preached by the Bishop of the Diocese. A reception in honor of the event will be given on Saturday evening, November 18th, in Trinity House.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Gift at Manchester Centre.

A QUITE UNUSUAL and very impressive service was held in Zion Church, Manchester Centre (the Rev. Hamilton D. B. MacNeil, rector), on the feast of SS. Simon and Jude. The Bishop made a special visit for the purpose of administering Confirmation to a whole family about to leave for California. The rector baptized the father and daughter, and immediately presented them, with the mother, for Confirmation.

A handsome brass lectern was placed in the church on All Saints' day, a memorial of Mrs. Louise Kimball Phelps Wyman, a faithful and devoted communicant of this parish, who entered into rest October 30, 1899. This memorial was given by her sisters, Mrs. L. H. Morehouse and Miss Mary B. Phelps.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Chancellor Appointed.

BISHOP WALKER has appointed Mr. Selden S. Brown, one of the wardens of Grace Church, Scottsville, to be Chancellor of the Diocese in the room of the late Mr. Wm. B. Rankine.

CANADA.

Church Dedicated at Vancouver—Three to be Dedicated in Rupert's Land—News of the Dioceses.

Diocese of New Westminster.

ALL SAINTS' DAY was indeed a red letter day in the history of the Church in Vancouver, B. C., for on that day was dedicated the new church of All Saints'. This is the tenth church to be erected in Vancouver and vicinity where, twenty years ago, was only one. It stands in the centre of Cedar Cove, a rapidly growing district in the east end of the city of Vancouver. The new parish was formed some thirteen months ago out of the old mother parish of St. James'. The church is a substantial and neat building of lumber, consisting of tower, nave, chancel, and vestry, and having underneath a commodious and well-lighted basement hall with class rooms admirably suited for Sunday School and other parochial institutions.

The Holy Eucharist was celebrated at 8 A. M., the vicar, the Rev. Ernest W. Summerscales, being celebrant. Matins was then said. At 8 P. M. festal evensong was sung, followed by a service of dedication. The vicar sang the office, the Rev. C. C. Owen, rector of Christ Church, read the first lesson, the Rev. Havelock Beacham, rector of Holy Trinity, read the second lesson. In the absence of the Bishop, his commissary, the Ven. Archdeacon Pentreath, D.D., intoned the dedication office. The special preacher was the Rural Dean of Vancouver, the Rev. H. G. Fiennes Clinton, rector of St. James', who preached a most forcible and instructive sermon on the words, "This is none other but the house of God, and this is the gate of heaven" (Genesis xxviii. 17).

Diocese of Rupert's Land.

THREE NEW churches are to be dedicated in the Diocese this month by Archbishop Matheson. The church at Ninnette, on November 5th; that at Ninga, on the 6th, and on the 19th, the church at Elva.—A MEETING of the House of Bishops takes place in Winnipeg, November 15th.—THE COLLECTIONS at the thanksgiving services of St. Andrew's Church, Deloraine, were given to the diocesan mission fund.

Diocese of Toronto.

A SPECIAL SERVICE for men was held in St. Luke's Church, Toronto, October 29th. The preacher was the Rev. Canon Cody, rector of St. Paul's Church.—Two very fine silver plates, to be used for the offertory, were presented to St. Martin's Church, Toronto, on the dedication festival, October 19th. The collection at the children's thanksgiving service was devoted to the Sick Children's Hospital.—THE Ven. Archdeacon Allen has resigned his charge of the parish of Caven, which he has held for the long period of fifty-four years. Bishop Sweatman has appointed Archdeacon Allen's son, the Rev. W. C. Allen, to be rector in his father's place. —THE Rev. J. C. Davidson has been re-elected to the presidency of the Peterborough Ministerial Association.—HOLY TRINITY CHURCH, Toronto, celebrated the 58th anniversary of its consecration, October 29th.

Diocese of Huron.

CANON FARTHING, rector of Woodstock, who was chosen prolocutor of the late General Synod, preached on the privilege of beautifying the Temple of God, on the occasion of the dedication service of a memorial window in Trinity Church, Durham, October 13th.—BISHOP WILLIAMS has been pleading for more liberal, definite, and regular support for Huron College, in his recent pastoral letter. It is probable that in future, arrangements may be made to bring the University more directly under the control of the diocesan Synod.—ST. GEORGE'S CHURCH, Sarnia, which was closed for repairs during the summer, was reopened October 15th. It has been very much improved, over $2,000 having been spent upon it. A new choir room has been added among other improvements.

A FIFTEEN DAYS' mission was begun in the parish of St. John's, London, October 8th, and closed on the 22nd. It was conducted by the Rev. H. Macaulay Holmes.

Diocese of Ontario.

AT THE opening meeting for the season of the diocesan board of the W. A. in Kingston, a new branch was reported at Oak Leaf, in the rural deanery of Leeds, and a branch of the junior W. A. at Yarker. Greetings were sent to Miss Godfrey, daughter of the late Rev. James Godfrey, formerly of the parish of Wolfe Island, who offered herself for missionary work in the far North, and has been sent to Bishop Rowe's hospital at Skagway, Alaska.

Diocese of Moosonee.

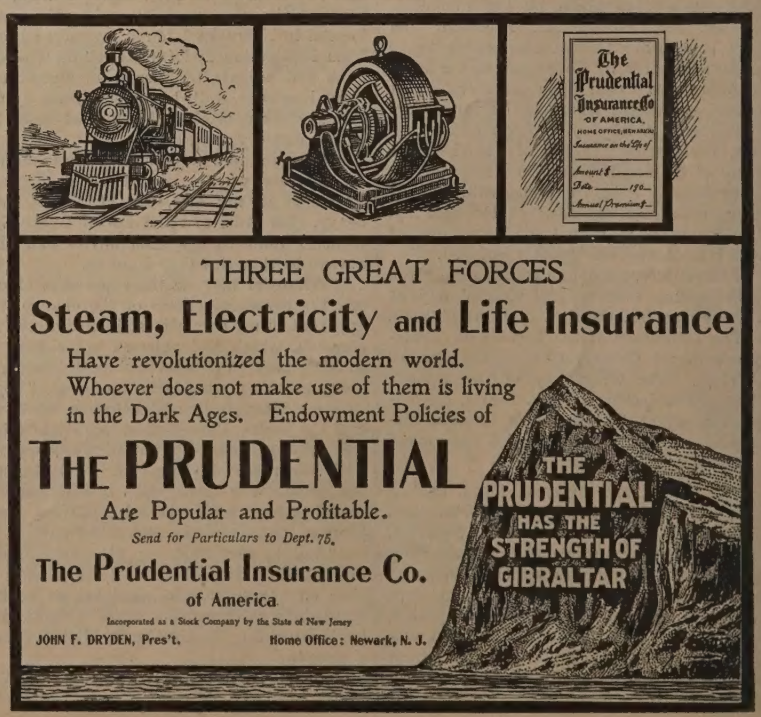
BISHOP HOLMES arrived in his new Diocese during the summer, but Mrs. Holmes is to remain another year within the bounds of civilization, and will not join him till next year. In a letter just received from Moose Fort the nurse in charge of the Cottage Hospital there speaks of the Indians as "splendid church-goers," and mentions the case of one woman, a widow, camping 25 miles up the Albany River, who, every Saturday, no matter what the weather was, would tramp all that distance with her children, the baby on her back, in order to be present at the Sunday services.

Diocese of Keewatin.

A NEW MISSION has been started this summer at Lac du Bonnet, on the Winnipeg River. Bishop Lofthouse writes of a visit paid and service held at the camp a short distance away, where 1,000 men are employed putting in a large electrical power to supply the city of Winnipeg. The diocesan missioner has also held services at this camp during the summer.

Diocese of Ottawa.

THE SALARY of the rector of the parish of Huntley has been increased by $200, and the fine new rectory is nearly finished.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